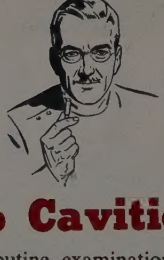
he LUTHERAN

ULC PRESIDENT'S AUTOGRAPH

Dr. Fry obliges a youthful admirer

NOVEMBER 12, 1958



No Cavities

THE DENTIST FINISHED his routine examination and smiled. "No cavities t time, Bobby. But I think you could do a little better job brushing your teeth. A you sometimes in such a hurry to get to school you forget about them?"

In the waiting room, I looked up from my magazine and saw the boy's moth nod her head vigorously.

Taking her cue, the dentist continued. "You know, son, you're very fortuna Some people come in here every six months, and no matter how thoroughly th have cleaned their teeth every day, they still need a lot of work done. You have good set of teeth. That's one of God's blessings. You should show your thankfuln by taking good care of what He has given you."

The boy and his mother left, and my turn was next.

"THAT'S GOOD ADVICE to remember," I thought, settling into the chair and recalli the routine instructions I gave at home. "Wash your hands. Brush your teeth. Cle your fingernails. Stand up straight." Instead, shouldn't I remind the children th their bodies are God's holy temple and that he expects good stewardship? Would emphasis on gratitude for healthy bodies get better results?

The dentist broke into my thoughts. "Open, please."

—ERNESTINE DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. During Lutheran Laymen's banquet at recent Dayton convention, President Franklin Clark Fry takes time out to autograph a young lady's program as Mrs. Fry looks on.

LWF warned on centralization . . . Church gains in Latin America cited . . . Catholics make Protestants "nervous," priest says

TH CHURC IN TH NEW

Churches called to action

Lutherans in all countries must help solve the problems of the modern world and not be content to live "in the shadow of the great reformers," the Lutheran World Federation's Executive Committee was told last month. The plea was made by Dr. Franklin Clark Fry, United Lutheran Church president who also heads the LWF, at the committee's annual meeting in Strasbourg, France.

Representing 61 member churches in 32 countries with a membership of 50 million—one-third of the world's Protestants—the LWF committee furthered plans for inter-Lutheran projects. Among them were establishment of a radio station in Africa which would also serve India and the Near East and the setting up of a theological study institute. The committee also approved a theology seminar to be started next February at Marangu, Tanganyika, to provide advanced training for native pastors and teachers from all of Africa. It voted to hold the Fourth LWF Assembly in 1963 at Helsinki, Finland. Minneapolis had been the scene of the third assembly held in August, 1957.

Warned on centralization

Big organizations like the LWF "must continually guard against the temptation to assume the burdens or the work which can better and best be done by church bodies, congregations and pastors," Dr. Carl E. Lund-Quist told the committee. The executive secretary said the LWF's main emphasis would continue to be to strengthen the life of the Lutheran churches and congregations so they can assume their own natural responsibilities.

Churches "living in a minority situation" sometimes feel the burden too heavy, and tend to depend on experts and specialists and to centralize work so that it is shifted to an international agency, Dr. Lund-Quist explained. He warned against "over-organization and an expanding bureaucracy."

The LWF spent nearly $1 million in 1957, Dr. Rudolf Weeber, treasurer, reported. Nearly $700,000 went to aid young churches and missions in Indonesia, New Guinea, Jordan, South Africa, Borneo, Tanganyika, Hong Kong and Japan, he said. Major source of funds was through Lutheran World Action contributions from U.S. and Canadian churches.

Ordass is absent

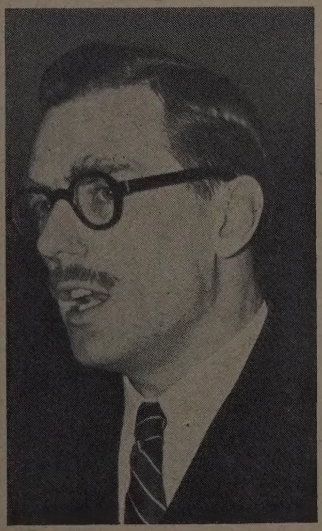
The committee noted with "deep concern" the absence of its first vice president, Bishop Lajos Ordass of Hungary. Bishop Ordass, one of Hungary's staunchest anti-Communist leaders, had last June been deposed from his church post by the government. Dr. Fry said that Bishop Ordass had evidently seen no possibility of getting permission to leave Hungary to accept an invitation to take part in the committee's meeting. He added that

shop Ordass enjoyed the "full con-ence" of the LWF.

News from Hungary revealed that Dr. jos Veto, who had been installed as esiding bishop of the Hungarian Lu-eran Church in place of Bishop Ordass, s nominated by the Communist "Peo-e's Party" to represent Budapest's 17th strict in parliament. In the same issue the church paper *Evangelikus Elet* ich carried this news, Bishop Veto ote that the role of the church in the ew and better and more perfect social stem" would be "more beautiful and rious" because there would no longer the conflict between religion and pitalism.

tin America work gains

More than 750,000 Lutherans in al-st every country of South and Central nerica are now being served by more an 400 pastors, Dr. Stewart W. Herman



REPORTS ON LATIN AMERICA
Dr. Stewart W. Herman

reported to the LWF Committee on Latin America, which met in Berlin before the Executive Committee session. Dr. Herman, director of the Latin America Committee, said Lutheran services are being conducted in eleven languages.

Influx of refugees from Europe has strengthened the church in the southern continent and has required expansion of its work, the committee was told. Principal developments of the past year have included establishment of a Spanish-language Lutheran seminary in Argentina; founding of an autonomous church in Colombia, scene of much Protestant persecution in recent years; widespread showing of the film *Martin Luther;* and completion of a Lutheran service book and hymnal in Spanish.

The committee approved plans for a Latin-American Lutheran Conference in Buenos Aires, Argentina, next April 14-17. About 90 leaders will be invited to the session, third such all-Lutheran meeting to be held in South America. The committee also planned aid for the Brazilian church's seminary at Sao Leopoldo, which trains pastors to serve Portuguese-speaking Lutherans in Brazil and elsewhere.

Colombia claim denied

Protestant missionaries and church members in Colombia had for some years suffered violent persecution. Reports in several cases had alleged that Roman Catholic priests had participated in attacks on Protestant missions or had incited violence.

A Roman Catholic press report from Bonn, Germany, last month stated that "Lutheran church officials" declared "there is no persecution of Protestants in Colombia simply because they are Protestants." It said investigation by the "Lutheran Church Association of Colom-

bia" had absolved the Roman Catholic Church from any responsibility for incidents in the South American land.

The LWF Latin America Committee vigorously repudiated the report in a statement to the LWF Executive Committee. No group of "Lutheran church officials" or of any other Protestant church organization in Germany had issued such a statement, the committee said. It added that there is no such agency as the "Lutheran Church Association of Colombia." The committee said it "must raise serious doubts as to the validity of the news story and voice its regret that this misinformation is being disseminated."

"New Reformation" sought

Calls for a "new Reformation" were heard from various sides as Protestants observed the festival at services and rallies throughout the country late last month. Speakers differed widely on what the renewal would mean.

Dr. Henry P. Van Dusen addressed a throng at New York's Madison Square Garden, calling for a "new Reformation" to form a "confederation" of the "250 diverse fragments" that make up Protestantism. The Union Theological Seminary president did not ask "organic church union," but advocated pooling of resources and sharing of tasks. A similar plea was made at Atlanta, Georgia, by Dr. Edward Hughes Pruden of the First Baptist Church of Washington.

In Chicago, fourteen mass youth rallies in Lutheran churches marked the festival. At three, Harold LeVander of St. Paul, Minnesota, called for a "new Reformation" to "re-establish the doctrines pronounced by Luther." Church members fail "to understand their function and obligations," the attorney said. "The church is not a group collected for one hour on Sunday to sing hymns and listen to a sermon. It is an association of be lievers, every one of whom is a priest not for one hour, but for every hour."

In Cincinnati, 14,000 at a Festival o Faith heard Dr. Theodore P. Ferris rector of Boston's Trinity Episcopa Church, ask for "reformation or trans formation." He said, "Our churches ar crying out to be transformed from socia halls and business offices into temple where men can worship God and then g about their work with new vision and a altogether different motive."

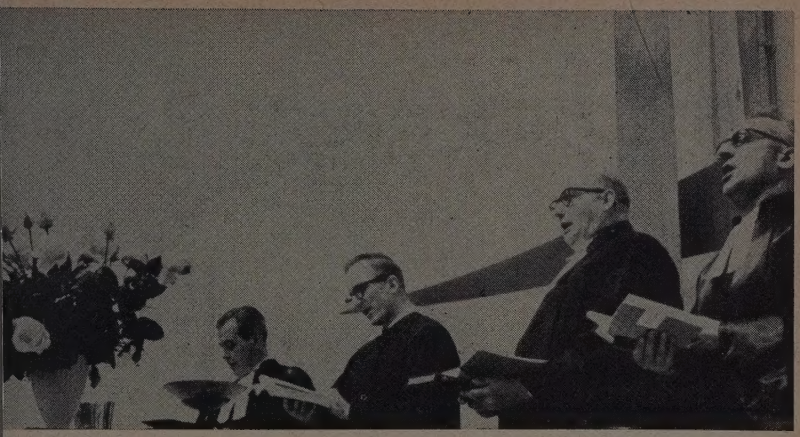
Nervous Protestants?

The rise of the Roman Catholi Church in America has "afflicted Amer can Protestants with a group nervou ness," the Rev. Gustave Weigel told h church's National Conference on Conve Work at Washington last month. Th Jesuit theologian listed pluralism, soci activism and "nervousness" as the thr characteristics of Protestantism in th U.S.

Roman Catholics and Protestants ha stayed in about the same proportion the total population during past yea the priest said, but "the high visibility the Catholic group with its greater so darity makes the Protestants anxiou He said Protestant "fears of Catholicism come to life when there is a possibil that a Roman Catholic may be nominat for the presidency.

Protestants are "split into ma groups," the priest commented, and partial cause for Protestant enthusia for ecumenical union is the fear that splintered Protestantism will be we against the united Catholics."

Actual tension between Protestants a Roman Catholics "is less than it was years ago," Father Weigel continu "Both Protestant and Catholic take



OTESTANT PAVILION at Brussels World's Fair closed on Oct. 20 with communion rvice conducted by ministers from four countries. More than 500,000 visited pavilion ring the fair. Belgian churchmen are trying to raise $110,000 to move building to rmanent Belgium site as a Protestant center for worship and ecumenical activities

granted that the other party is here, d here to stay." Ecumenical and litur- al movements tend to reduce Prot- ant fears and produce "a friendlier ling for Catholics," he said.

ast issue heated

California's hot election issue of taxa- n on private and parochial schools ed into a blaze of church-state charges t before Election Day. A series of t radio announcements paid for by lifornians for Public Schools, the or- ization which backed the school tax n, charged that the Vatican "had sent tructions to all Catholics in California" ppose the proposition. "The influence Rome should not be exerted in the ited States," they continued. The an- ncements were scheduled for presen- on on 113 stations.

Roman Catholic Bishop Timothy nning of Los Angeles called the an- ncements "dishonest, highly inflam- tory and inciting to class and religious hatred." Another Roman Catholic spokesman called them "a downright lie." One Los Angeles station spokesman said, "Even after we cut out reference to the Catholic Church in the announcement, we got bombarded with complaints from Catholics every time the spot went on the air. The opposition is extremely well organized."

In reply to many protests, the Federal Communications Commission stated that it could not censor broadcasts. When a station presents one side of a controversial issue of public importance it has the responsibility of seeing that the opposing viewpoint is also presented, the FCC added.

Canadian Council meets

A proposal for an interdenominational "University Christian Movement" to integrate all student work on Canadian college campuses ran into heavy fire at the annual meeting of the Canadian Council of Churches at Winnipeg Oct. 27-31.

Plans presented by a special commission would have discouraged denominational student work.

A fellowship program plus "some amorphous type of worship" would be useless, declared Canon L. F. Wilmot of St. John's College, Winnipeg. Each student should be welcomed by his own denomination, added the Rev. Eric H. Sigmar, president of the United Lutheran Icelandic Synod and one of four ULC delegates to the council. Others were the Rev. Arnold Wilke, the Rev. Norman Berner, and Walter Schultz.

Church unity is not in sight because Christian denominations have set up "false gods of tradition and history and are worshiping them," Dr. Emlyn Davies of Toronto, CCC president, told the meeting.

A report on international affairs accepted by the council called for disarmament and urged larger responsibility for the United Nations over "threats to peace in critical areas of the world." Among these it listed "the unsatisfactory position of China in the community of nations, the anomalous position of the Nationalist Chinese in Formosa, and the failure to recognize the rights of the Formosans to a voice in deciding the status and destiny of their country."

60,000 follow Graham

Plans of evangelist Billy Graham to hold a mass meeting on the steps of South Carolina's state capitol at Columbia after a month-long crusade in Charlotte, North Carolina, hit some snags. South Carolina Governor George Bell Timmerman, Jr., called Dr. Graham a "well-known integrationist" and said approval of plans for the rally would be "misinterpreted as approval" of his "endorsement of racial mixing." If Graham came to the capitol he would "trespass on state property," "violate the law of th land" and the "principle of separation o church and state," the governor declared adding that he was "shocked" at th proposal.

"My reason for going to Columbia i to present the Cross of Christ," Dr. Gra ham said. "I didn't think any city o the state of South Carolina could objec to that." In a press interview he late remarked that some people had becom so unbalanced by the racial issue tha "segregation or integration has becom their only gospel."

Graham backers moved the rally sit to Fort Jackson, an Army post near Co lumbia and also public-owned property More than 60,000 people crowde around the boxing ring which was th evangelist's improvised platform for th mass meeting on Sunday afternoon, Oc 27. Among them was former Governo James F. Byrnes of South Carolina Sponsors said it was one of the larges religious gatherings ever held in th Southeast.

New York church owns scroll

A Unitarian church in New York Cit has become the owner of a priceless piec of the Dead Sea Scrolls which it wi never see. Through funds made availab by the church, a Roman Catholic prie and a Presbyterian clergyman obtaine the document from a Moslem trade Because of Jordanian government regul tions, the manuscript must remain in th Palestine Archaeological Museum Jerusalem, where it will be available Bible scholars. It will be designated the "All Souls Deuteronomy" in recogn tion of its acquisition through the aid the Church of All Souls in New York.

Dr. Walter Kring, pastor of the churc said funds for purchase were donate anonymously after Dr. Frank M. Cros

EALTIME PRAYER card is examined by ·s. Mary Reed and Matthew A. Griffith. is one of 250,000 distributed this month Religion in American life campaign

., Harvard University professor and esbyterian pastor, said during a church cture that a few fragments of the scrolls ere still in the hands of Moslem traders d could be bought. The piece obtained ntains a portion of the Book of Deuter- omy, including the Ten Command- ents.

hurch attendance stressed

On more than 250,000 restaurant bles in the U.S. this month diners will d cards bearing Protestant, Roman atholic and Jewish mealtime prayers. ney'll be part of the annual Religion American Life campaign, an interfaith ogram sponsored by a national Lay- en's Committee and supported by the dvertising Council of America.

Aim of RIAL is to encourage regular tendance at churches and synagogues d support for their programs. Heading e effort is Robert T. Stevens, former cretary of the Army. Major campaign theme is "Find the strength for your life . . . Worship together this week." Billboards, car cards and radio and TV announcements will carry the message throughout the month.

Missouri plans evangelism push

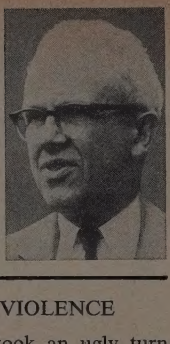
The Lenten season in 1960 will see an intensive evangelism mission in all 5,000 congregations of the Lutheran Church—Missouri Synod, second largest Lutheran body in the U.S., according to a St. Louis announcement. The Rev. Oswald Waech, evangelism secretary, said the proposal for the mission will be presented to the church at its San Francisco convention next June. It is expected that every local congregation will take part in a simultaneous campaign.

Success of the recent Lutheran Evangelism Mission of the ULC and of all-Lutheran "preaching-teaching-reaching" missions in various geographical areas led to plans for the campaign, Mr. Waech said. He cited a Milwaukee "P-T-R" mission which gained 1,000 new adherents for 49 Missouri Synod congregations, including 400 without previous church affiliation.

And so forth

Iceland's Lutheran primate, Bishop Asmundur Gudmundson, will retire shortly on reaching his 70th birthday. He succeeded the late Bishop Sigurgeir Sigurdsson in 1954 as head of the 300-parish church, which includes more than 90 per cent of Iceland's 162,000 population.

James W. Wine, vice president of Park College, Missouri, has been named an associate general secretary of the National Council of Churches to specialize in public relations. Mr. Wine is a former justice of the Kentucky Court of Appeals.



WASHINGTON

By ROBERT VAN DEUSEN

ANTI-JEWISH VIOLENCE

RACIAL PREJUDICE took an ugly turn when a Jewish temple in Atlanta, Georgia, was severely damaged by bombing. The dynamite blast which tore a hole in the wall of the synagogue shook houses half a mile away.

Residents of Atlanta were shocked and indignant. Relations between Jews and Gentiles had been cordial, and anti-Semitic rabble-rousers were almost unknown. Expressions of sympathy and offers of help came from Protestants and Roman Catholics, officials and citizens.

A week earlier a series of blasts had shattered an integrated school in Clinton, Tennessee. People began asking themselves: Is there any connection between the two? Have the violent antagonisms directed against racial integration in the schools set off a wave of hate which is getting out of control?

Ralph McGill, editor of the *Atlanta Constitution,* thinks there is a tie between anti-Negro and anti-Jewish violence. He quoted from a collection of propaganda leaflets issued by the "Christian anti-Jewish party" asserting that Jews lead the fight to destroy segregation in Atlanta's public schools. The men indicted for the bombing had also been involved in picketing the *Constitution* last July with anti-Semitic placards.

There was evidence that the bombing in Atlanta was not an isolated incident. In three other southern cities, Jewish ce ters of worship had been dynamited du ing the past year. FBI spokesmen sa the explosion in Atlanta followed t same pattern as earlier ones.

What connection?

OBVIOUSLY, southern opposition school integration cannot be equated wi this new outbreak of anti-Semitic vi lence. One is deeply rooted resistance the breaking of a social and educatio pattern. The other is vicious and ir sponsible hoodlumism. But the extrem of fanaticism that have been unleash by the reaction against integration ha much in common with the rabid expr sions of antagonism against Jews. Bo are equally deplored by responsible ci zens in the South and in the North.

Violent passions have a way of jum ing conventional boundaries and sprea ing beyond control. Hatred begets hatre Violence gives birth to further violen Antagonism grows into bigotry and see new objects against which to vent its u disciplined spite. "Hate groups" whi start with Negroes as their target m end up by crucifying Jews, or Rom Catholics, or Northerners, or foreigne

Bombing of schools and church and synagogues may be the work of small but tightly knit "underground" wi fascist tendencies. The FBI is attempti to track down the "apostles of discor and to stop terrorism dead in its trac Democracy cannot afford to tolerate tolerance coupled with lawlessness.

The whole series of bombings soun a note of somber warning. Intoleran in respectable Sunday clothes preced the kind which expressed itself in dyn mite. Defiance of federal law in the na of obedience to state law, is in a sen the father of that flagrant lawlessn which defies all authority.

Finns

Come Back to Church

SUNDAY MORNING AT ALPPILA CHURCH IN HELSINKI

By VIENO JOHNSON

"ONLY THE OLD PEOPLE go to church Helsinki," I was told by a fellow-ssenger on the freighter, a student re-rning from America after a year's dy. I had seen the same statement in recent book on Scandinavia.

"The people are tired of those long mons," someone said. "The days of g-winded piety are over."

"What is the church doing for the ople?" someone else asked.

These were some statements made to when I brought up the question of church. To get an answer first-hand, I decided to visit the churches and see for myself.

I FOUND considerable evidence that, since World War II, the church and the people of Finland have awakened to a deeper sense of responsibility for the

---

- **Lutheran membership in Finland is 4,028,089—93.4 per cent of the population.**
- **But church attendance on average Sunday is 2.9 per cent.**
- **Church is slowly gaining in bold experiments in winning more attention.**

common good. I found churches in Helsinki packed to overflowing with people of all ages.

There are all kinds of activities in the churches for every age group. The churches have many kinds of services to meet the needs of the people in a city with an increasing industrial population.

One day a friend and I were walking by the Kapyla Church, built in the thirties on the edge of Helsinki's most congested area. I saw what looked like a regiment of boys approaching. Some were on foot, others on bicycles, some on motorcycles. I was a little frightened as the boys all wore leather jackets, a badge in big cities the world over of teen-agers who are up to no good.

"Don't be afraid," my friend said. "They're our 'flat hats'—our name for juvenile delinquents—but these boys are going to the church."

"Won't they tear the place up?" I sai

"Oh, no," my friend said, "these boy are going to the hobby-work center. O churches in general and Pastor Kauk ranta in particular—of this Kapyla pa ish—are much interested in working wi our youth. It's one of the great nee in these congested districts. And o youth are taking to it like ducks water."

During the thirties four new church were built in Helsinki to meet the nee of this rapidly growing city. Then b cause of the war this progress was halt for fifteen years. Since 1950 six mo churches and parish centers were bu and these churches are meeting the nee of an expanding city.

I FOUND living quarters for myself Lauttasaari, twelve minutes by bus fro the center of the city. This is one of t new communities built on the outski of Helsinki since the war.

Soon after arriving in my new hom I was looking out of the window, a saw a huge cross etched against the bl autumn sky.

"What's that?" I asked Mrs. Heinrich whose home I was sharing.

"The tower of the new Lauttasa church and community center," she sa "You must go to the dedication services

"TODAY the Lauttasaari community getting its heart," said Bishop Elis Gul at the dedication service.

"Many have asked," the bishop co tinued, "why today's churches are bu as they are. The answer is that each ne age makes new demands on the churc The pastor remains the same but t work that he does in each age must examined closely.

"Here the members of God's fami

ll continue to seek strength and peace
. Take this church for your spiritual
me where you will learn to live ac-
rding to God's word."

How ARE the Lauttasaari and other
elsinki churches fulfilling the promise
ade by Bishop Gulin? What is the
urch doing to fill the needs of the
ople in a society that is becoming more
d more industrialized? To get some
swers to these questions I went to call
Pastor Voitto Viro, installed as head
the Lauttasaari parish.

"You must take a tour of the entire
urch and the work-hobby center," Pas-
r Viro said. He put me into the capable
nds of Mrs. Laimi-Inkeri Talari. She
as as proud as a bride showing me her
w home.

"All this almost makes me want to live
y life over again," Mrs. Talari said
owing me the club rooms for the Girl
couts and the Boy Scouts. As we went
rough the spacious gymnasium she
ded, "There's plenty of room here for
e young people to get rid of surplus
ergy. But we haven't forgotten the old
ople and the very young.

"Here's where we take care of the
all children of working mothers," said
rs. Talari showing me a room with
ild's size tables and chairs of the white
nnish birch.

"As you know, the church has taken
od care of its very old people in spe-
al homes. But here we have club rooms
r sewing circles for those in their mid-
e years although we do not exclude
unger women from joining.

"And, of course, we have kitchens to
ke care of our needs, like the coffee
ur following the dedication services,
well as the small kitchens available to
e scouts."

"As you can see," Pastor Viro said,

Rough moment in the Old Church

A problem at church hobby center

"we have the facilities, now, for serving the people of all ages among our parishioners. It is a joy to serve the Lord in such surroundings. Some of the other churches—especially the older ones—are renting space to carry on the kind of work that we must do today. The Old Church, where I was assistant pastor before coming to Lauttasaari, was built in

Kallio Church is filled on Sunday morning

1826 and has no recreation rooms. Recently they have had to rent rooms near the church.

"Lack of rooms has not held them back, however. There are many services provided at the Old Church that we plan to incorporate here. One of these is the laymen's group.

"This is a group of parishioners with a special knack for listening to people with problems. Many people are reluctant to discuss the things that trouble them. While I was at the Old Church this group started a service whereby anyone can phone on any weekday during 6 P.M. and 7 P.M. and discuss his troubles with the member of the lay group who is on duty that day. He does not need to give his name. He can open his heart without being concerned whether or not the listener is going to judge him. To the listener he is only someone who needs to unburden his soul.

"What about marriage counseling?" I asked.

"All the pastors are trained in this. This is a major responsibility throughout the churches in Helsinki. We are available for counseling to anyone.

"We hear through the parish sisters about people who need help. We have one sister for this parish and there are some who have a special assignment, like Sister Eeva Malmila who has charge of the needs of the deaf in all the Helsinki parishes. Special services are held for the deaf here in Lauttasaari as well as in the Great Church."

"Do you think the people are justified in their complaint that the church is interested mostly in piety rather than the needs of the people," I asked.

"It is true," Pastor Viro said, "that the church was not tuned in on the needs of the people. Piety and long sermons were the rule, but that is changing fast in cities like Helsinki.

"We are having a 'church and community week' soon. Actually it will be two weeks. During the first week, in the parishes in various parts of the city there will be open meetings in which anyone can express his thoughts. For the first time in the history of the church in Finland we are going to listen seriously to

Exterior of Kallio Church, Helsinki

Lauttasaari Church reflects new day in Finland

ıe people. We pastors want to hear hat there is about the church that the eople do not like, why they do not at- nd, how the church has failed.

"During the second week of the pro- am, there will be meetings for the arishioners in their home parishes. We ope to awaken in each congregation a nse of togetherness that is necessary r a living faith."

I talked with Miss Maija Liukku who in charge of the work for the girls in e Lauttasaari Church. "My job," she id, "is to organize the program, find olunteers who are willing to serve as roup leaders, and then to keep it going.

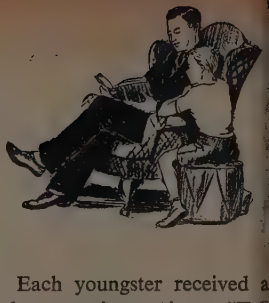
"We have ten play groups for the very tle girls with about twenty girls in each roup. This includes Sunday school. any are only three years old. Sunday hool for them must, therefore, be mewhat more play than school."

"Our main purpose," Miss Liukku id, "is to bring up our young people as responsible Christians. They must know that they, too, have a responsibility to those who are not as richly endowed with health and worldly goods as they are. This last year our older girls made three trips to the old people's home in Kapyla, where they provided entertainment during the holiday seasons. They have also visited the school for crippled children in Ruskeasuo.

"The boys' clubs have a program similar to what I am doing for the girls. Assistant Pastor Yrjö Salo, who heads all the youth activity for the parish, is in charge of this."

EVERYWHERE I went, everyone I talked with was interested in what is happening in the church, how the church is looking to the people to learn what their needs are and how these needs are being filled. People *are* going to church in Helsinki. They are finding there, when they seek it, what they all need.

johnny and i are friends



Story of bad boy who repented

I HADN'T BEEN a pastor very long before I realized that I loved children. In my early ministry it was my practice to arrive daily at the church at 8 A.M. and spend the mornings in the study. Now that I am older, the day starts at 9, but the pattern is still the same.

Coming and going I would meet a few children on the street. Carl and Mike, who lived nearby, soon became good friends. We greeted each other each morning. Then Buddy came along, and little Gary, Carl's brother, and a few others. Finally, a couple of the children began to come inside the church just to say "hello."

THE REAL BREAK came one day when the church was filled with extra flowers after a funeral. I disliked seeing the flowers thrown out, but there seemed to be nothing else to do. Then the idea struck me, "Give them away."

When my little friends came to visit that day, at noontime, during the lunch hour from school, I gave each one a flower and said, "Take this flower home and give it to your Mommy. Tell your Mommy you love her. Mothers love to hear people say that to them, especially their own children."

WELL, I DIDN'T really plan on what happened. The four or five children to whom I gave the flowers spread the word, as children will. Within minutes some 25 or 30 children were lined up outside the church. Each youngster received a flower and the same instructions: "Tell your Mommy you love her." Somehow the flowers lasted to the end of the line.

That's how it started at our church. From that time, not a day has passed without one or more youngsters stopping by my office on the way to or from school. The daily average is around ten. The biggest crowd all at one time was about 40.

Sometimes we sing to my shaky accompaniment at the organ. Sometimes I inspect report cards. Sometimes we just talk about whatever is of interest at the moment at school. Every once in a while I pass out pictures of Jesus, or old church tracts that would be thrown out otherwise.

IT WAS SUMMER. The children had been out of school just long enough to be a bit bored with their daily play routine.

Some girls came in one morning and asked if they could play with the toys in the basement. I was busy working on a sermon and couldn't give them much supervision. But after looking the group over, I decided that it would be all right. There were no trouble makers in the crowd, so I said, "Yes, you can go down stairs. You'll find the toys on that ledge over the stage. But you have to promise

By RONALD H. LIN

u'll pick up after yourselves before u go."

They promised, and went downstairs. returned to my sermon. Everything emed to be going along fine.

Then little Johnny came in. He too ked permission to play in the basement. had only known Johnny about two eks. He was a cute little fellow with lovable way about him, a bit small r his age. So far, he had never caused y trouble. I knew it was dangerous to x a boy with so many girls at this stage the game, but I said he could go down play anyway.

"O.K., JOHNNY. You can go downirs too. But, mind you now, no trou-e! If there's trouble, I'll have to put u all out."

Johnny made his promise too—no ouble—and down he went.

Things were peaceful for about fifteen nutes. I squared away another point my sermon. Suddenly, I heard the und of young feet running up the stairs. was one of the girls.

"Pastor, Johnny threw our crayons all er the floor, and he won't pick them !"

A crisis.

"Well, you go down and tell Johnny t the pastor said to pick up the yons."

She disappeared downstairs with the ssage, but she was back within a min-, and in tears.

"Pastor, I told Johnny you said to k up the crayons, but he wouldn't. just got mad and . . . (sob) . . . and b) . . . he hit me!"

What to do with a crying woman—of y age! I surveyed the situation to see he really had been hurt, but no, there sn't a mark. Apparently Johnny hit feelings harder than anything else. The sobbing subsided and we both went downstairs.

Johnny was gone. He had run out the side door in the basement. I told the girls to pick up a little and go. They could come back tomorrow, but we had had enough trouble for one day.

Two days passed, and no Johnny. We hadn't known each other long, but until this happened, Johnny had been a daily visitor. I rather missed him. But I knew why he didn't come. He knew that he had done wrong, and he was afraid.

On the third day I was again in the study when I heard a hesitant knock at the door.

"Who is it? Come in."

The door opened very slowly, a squeak at a time. It was Johnny. He looked at me and said just three words.

"Pastor, I'm sorry."

What could I do? I had prepared a grand sermon in my mind, complete with chapter and verse, to be delivered on the day I saw Johnny again. I had even considered the possibility of a gentle swat in the right place to punctuate that sermon.

But when that little rascal looked at me, and said those three words, the mighty sermon was forgotten. Here was the most perfect and sincere repentance I had ever seen.

I could feel that Johnny meant what he said. There were tears in my eyes too. The only right thing to do was sweep him up in my arms and say,

"Shucks, Johnny, that's all right. I forgive you and Jesus forgives you too. Boy, I'm sure happy to see you here today. I'm proud you came. You're a good little guy . . . Only, Johnny, . . ."

"Yes, Pastor?"

"Johnny, don't ever hit a girl. A boy should never hit a girl for any reason . . ."

"O.K., Pastor."

Johnny and I were buddies again.

RICH WOMAN

"A Christian is the richest person in the world"

By RACHEL CONRAD WAHLBERG

"WHAT WOULD you say," our Bible class teacher said with a dare in his voice, "if I asked, 'Are you rich'?"

There were a few chuckles from the roomful of men and women. Several people shook their heads.

"I'd say yes," a pleasant-faced woman answered emphatically.

"Oh you would?" the teacher appeared surprised. "Tell us why."

"For one thing, I have my health. I have these hands," she looked down at them, "and I can work." The woman speaking was supervisor of the recovery ward in a large hospital. "I make enough to live on and enough to help others in a small way. Most important, I have my Saviour and my church. I have no doubt about it. I *am* rich."

USUALLY WHEN we consider our own state of wealth or poverty, we think of money in the bank, insurance, investments, our worldly goods.

Our first reaction to the question, Are you rich? is an emphatic "no." We are thinking of what the world sees in us, of the price tags our friends and neighbors associate with us.

In fact, when we think of wealth, we usually think of someone else!

Not this nurse.

In answer to the question she could just as honestly have said, "I have never married and have no relatives within a hundred miles. I don't drive and have no car. I live alone in an apartment and do not own a home. I have had several serious illnesses, and nearly lost my life ten years ago when I had a cerebral hemorrhage."

To her, these facts were unimportant. The vital things to her were the ones she mentioned—present health, work, church, Christ!

THIS WOMAN is one of the richest people I know. She is an everyday-Schweitzer, serving her fellow-man to the best of her training and ability, seeking no material gain herself, giving generously to her church and to other causes. She is wealthy beyond words in her spiritual life.

"A Christian," our teacher pointed out, "is the richest person in the world. You have Christ. Because you have him, you have his help in all your problems. You have peace and calmness in your outlook. You have the inspiration and enthusiasm to live joyfully under his guidance, and to witness for him. And you have the knowledge that you are forgiven and redeemed in him."

Time to Relax

IT FELT GOOD to get home and kick off
shoes. *Silly looking things,* I thought,
wonder they hurt after the first hour.
I gathered up the offending footgear
d went up to get the red knit thingu-
es I use for house slippers. That led
putting trees in the shoes I had just
noved. Then the bed did look very
iting and I decided to rest my back a
before starting supper preparations.
Must be the shoes make my posture
ong. I used to be able to go to after-
on meetings and come home fresh as a
isy. I refused to listen to the little
ce that kept hinting I might find a lot
things making me more tired lately.
That was ridiculous. I might not be
ite as athletic as I was ten years ago,
t who could be athletic and keep up
h my family? Who could perform a
rathon every day and have energy left
er for workouts at the "Y"? It was
t that I had too much to do, not that
ad any less pep.

IT REALLY DID feel good to stretch out.
viggled my toes inside the red slippers.
en, out of nowhere came the reminder,
the shoe fits, put it on. Without mean-
to, I laughed out loud. My regular
es might not fit, but the other surely
. Why not face the fact I had a teen-
daughter and a son almost ready for
t classification? Surely that ought to
e me the right to rest a few minutes
er a meeting.

IT WAS THAT friend of Doris Detrand's
rted this train of thought, I suppose.
hat was her name? I remember think-
ing it suited her and her tall, regal good looks. Wilhelmina? No, Gina. That was it. Short for Regina. Regina Kent. Kent, as in Duke of.

She really did look like my idea of a queen. Fit, alert, groomed to the last eyelash. Doris introduced her as the wife of one of Bill's business associates, not to explain her away with that business friend routine, but to help us understand how she happened to be bringing such a glamorous creature to our circle meeting.

Regina was graciousness itself, however. She certainly wasn't the least bit condescending. She has lived so many places she says she's used to making new friends and she finds that every new group has something very worthwhile that she can learn.

I THOUGHT that was a very nice way to look at things. I must remember to ask Claire why she nudged me just then and nodded toward Doris. I suppose she wanted me to see how Doris was drinking in every word. But my goodness, why shouldn't she? We need new life around here every so often. I think Gina's going to be a wonderfully stimulating person to have in the group.

Now, however, it was time to turn my thoughts toward supper. A roast is a versatile basis for all kinds of things. What was it Gina said about loving to create unusual dishes by the use of exotic herbs and spices? Come to think of it, that's when Claire said very matter-of-factly, "Yes, there are a lot of things you can do with leftovers."

I DIDN'T NOTICE at the time, because Gina went on to talk about some cook book she'd just read, but really I believe Claire was just a little rude. No, not rude but nasty nice. She seemed to be trying extra hard to sound just ordinary, the more Gina tried to lift the conversation out of the humdrum.

And that's not like Claire. She reads and thinks about all sorts of things. I think she was deliberately showing off for Gina—showing off how little she knows and how little she's been around. It almost made what Gina said sound sort of braggy, but I could tell she didn't mean it that way.

Well, lying here was resting my back but not my imagination. In retrospect all the remarks seemed much more sharply barbed than they had at the time. I'd better get moving before I exaggerated everything completely out of recognition. A few minutes with Claire would bring everything back into focus.

MEANWHILE WHAT could I do with that roast to make it a real treat for the family? Had Gina given any tips I could use? None that I could think of, exactly.

By the time the children began to filter home, the house was full of the odors that mean supper on a cold autumn evening. "Heavenly!" sniffed Karen. "But what a dark color to the goulash. Have you ever made it just like this?"

"Not quite. I added a *soupcon* more of all the spices."

"A *soupcon?*" Karen grinned. *"Pour un petit plus de verve?"*

"All right," I agreed, laughing, "you can't blame me for trying to make it sound more mysterious."

"Mysterious?" Dan dropped a kiss on my forehead and one on Karen's cheek. "Don't tell me your stews are getting *more* mysterious! I couldn't stand it."

"What's the use of being an artist i this family?" I grumbled, not reall caring but feeling I'd be letting the fam ily down if I didn't register a complai of some sort. They don't get any fu out of kidding the cook unless she at lea pretends to rebel. "All you Philistin want is food. You've no appreciation o the finer things in life."

THIS TIME Pete bounced in just in tim to pick up the conversation. "Fin things? If there's anything finer tha food, I don't know what!"

Susie, too, had things to add, as sh hastily set the table. Pete was doing take-off on Manners, the butler, an Susie announced she was the dog an would lick Pete's cheek only she hadn had her rabies shots.

Dan propped himself against th dining-room doorway where Susie an Pete bumped into him every time the carried in a salad or a glass of mil "Why don't you go in and put your fe up, even if it's only for a few minutes" I asked, trying to be tactful and not t him he was in the way.

"My feet are all right. I may pou a route, but I wear the right shoes fo it." I smiled sweetly, so he should know his words were like a knife st in my abused pedal extremities. Th he lowered the paper he'd been using a buffer between him and the traff "This is as good a place as any to relax

"Relax?" I gulped. "Oh, yes, I s what you mean, RELAX." I handed hi the steaming bowl. "If this is too spic just eat more biscuits. I met a wom today who looked as though she'd nev relaxed in her life so I made the goula the way I thought she would."

I smiled happily. If I sounded whack what difference? They like me when I' that way—and when I'm not.

WORSHIP IS ADORATION

THE EDITOR OF THE LUTHERAN ex-ssed an opinion a few weeks ago that st have received a hearty second from ryone attending the Lutheran Lay-n's banquet at Dayton's ULCA con-tion. Describing Dr. Fry's address, Ruff said: "Of the very many eches I've heard this man make, this one of the biggest."

Dreaming of the future of the church of the role that could be played, Dr. said that the church must learn to rship "with a deep sense of adoration." he sudden leaping flame of such adora-n is a lost secret. How can a man nd before God except in rapture?"

HAD SOMEONE else undertaken to am "out loud" regarding the church's ure, it might have been a pedestrian mbling through the program of boards, ncies, and auxiliaries. The whole ar-of the church's bureaucracy could e furnished us with enough building terials to construct a new house.

Such an approach, I'm afraid, might e given great attention to detail but h little consideration for the over-all pose of the house. Missions, evange-n, stewardship, education and all of others would have found neat new rters, successful programs, satisfying lts, but to what end?

THAT'S A QUESTION we all need to ask selves. Sometimes we're so busy with y part of the church's life that we to see the very reason for the church's stence. We want others to know about Lord, we feel (if prodded often ough by the pastor, and he in turn by oard) that we should share our treas-ured faith with those outside the church, and so we talk a lot about evangelism.

The church can't operate in this world without funds. Money is needed for its continuing existence, not to mention a desired expansion, and the result is the promotion of stewardship.

Tiny tots, youngsters and adults have to be taught the meaning of the church's method. Social pronouncements have to be made, works of mercy carried on, programs prepared to arouse men from lethargy. But all of these must never be ends in themselves.

Many people are so busily involved with one small portion of the congregation's life that they seldom look up to behold the path they ought to be treading. One thinks of the faithful women of the parish who labor long hours in church kitchens preparing and serving fellowship meals. There are some men who work zealously on the annual every-member visit. Young people faithfully attend Luther League and gladly give of after-school hours to help the pastor and sexton. Yet all of these, all Christians, and particularly those who work the hardest, must ask themselves: To what end?

THE PROPER ANSWER, of course, is that all of our activity as Christians must ever make us mindful that we stand in the presence of God. Yet Dr. Fry asked his hearers: "How can a man stand before God except in rapture?"

To stand before God is to worship him. But how can a man worship unless he knows what it is that he worships, and how can he worship except he learn?

I'm glad that the other emphasis of

Dr. Fry's speech was on theology. One has to read, study and think, but even this isn't the stopping place. Religion isn't an intellectual exercise. With thinking comes meditation and with meditation comes worship.

It is regrettable that in modern church life that which ought to be at the very center of life is pigeonholed and so made only a part of the congregation's total activity. Too many people think of worship as something which is done only on Sunday morning, and even then in certain fixed forms.

THE INCREASING INTEREST being given to worship points to the hope that the church will soon rid itself of such notions. People are interested in worship today. Unfortunately here, too, matters may get off on the wrong foot. Worship, for some, has become a plaything.

Great concern and attention are given to details of ceremonial and furnishings. People ask questions about "liturgical propriety in candle-lighting," the wearing of vestments, and proper observance of holy days. Some young men fresh out of the seminary, instead of trying to share with their people the deep and satisfying thrill in worship, will dictatorially decide to change established customs.

This increasing attention to detail and what I am frank to call fussiness often causes a reaction which moves to the other extreme. If worship, say some of these people, consists of putting on a show, we'll have none of it. These people will read and think, but soon religion for them has become an exercise of the mind. Some go so far as to avoid services in the church, decrying such activity as "empty form." They demonstrate by their actions that one can be a Christian, it would seem, by thinking the right thoughts—"right thoughts" being, of course, acceptance of the latest theological pronouncements.

It is true that worship is what we d on Sunday morning. By our liturgy, ou service (and remember that it is *ou* service *of* God), we come into his pres ence. This is a divine drama in whic he speaks to us, and we to him. And is here that we have opportunity to fe the thrill of God's presence.

To be sure, we may experience dee emotions in the sermon, or the anthem or in kneeling to receive the Lord's Sup per. But even such emotions are inade quate if our joy is not in God and in hi alone. Music, the spoken word, the sa ramental elements are only the means t enrapture us with the brilliance of God presence. Should we linger too long ov the signs, we may lose sight of that t ward which they point, our holy Lor

But worship does not cease as one goe out of the church. This is the real tes One only begins to appreciate the re thrill of worship—being in the presenc of God—when he knows that he does no need candle light, organ tones, gloriou songs, stained-glass windows.

The housewife can return to he kitchen to prepare Sunday dinner, th father to give time to his children rathe than to bury his nose in the newspaper and the children can engage in pla Yet all of them can still feel the presenc of God. And all this can be, and ough to be, the consuming interest of a Christian people not only on Sunday bu every day of the week.

Every hour, every moment of the da whether over the most annoying cho or the idleness of meaningless chatte whether at work or in play, we ought t be aware of God-with-us. As we respon to him in such moments, so do we wo ship, and in worshiping we adore.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

dustrial training?

QUESTION: Harry is in high school, ch against his will. He will not study. has a poor school record, though his lities seem to be fairly good. He plays ant repeatedly.

Often when we think he is in school, is loafing in a pool room. He some- es starts off on the school bus but s off somewhere along the line. Or may simply walk out of school some e during the day. He says he wants be an automobile mechanic—he wants go to work. The school has now sus- ded him, and he is determined that will not go back. I am wondering at may be best for him, in the light his kind of experience.

REPLY: Talk this whole matter over with Harry and the school principal. The principal can help you to see the whole problem in perspective, and give you good advice. And the two of you an assist Harry to view the present n relation to the future.

Not every boy and girl should be ompelled to go through high school. Most of our schools are not adequate o meet the needs and problems of oungsters of all types. Even when rincipals and teachers have done their est for them, something different ften is needed. The important thing to help young people find the op- ortunity which they really need, but ney must face the issues squarely.

At this distance, it seems that Harry might be better off in an industrial or technical school—perhaps in one of the automobile schools. In the meanwhile, he can probably get "working papers" and find employment until he can get started on specific training.

Home privacy

QUESTION: Edgar and I have had a fairly happy marriage. There are some matters, however, which we do not see in the same way. We seem to have a continuous conflict about our intimate life, and about having relatives here.

My brother-in-law is in the service and my sister came to stay with us for six months—she will be here until Albert gets a new assignment, unless we can find a way to relieve the situation before that time. Ed is annoyed at her long stay. Our apartment is small, and we find it difficult to get any time to ourselves. The longer it lasts the worse the problem becomes.

REPLY: In regard to your first-mentioned problem, let me suggest two fine little books by Oliver Butterfield: *Sexual Harmony in Marriage,* $1.50 plus postage, and *Sex Life in Marriage,* $2 plus postage. The books deal with a number of factors in happy marriage and family life.

The problem of having relatives live with us is a common source of discontent and conflict. Such combinations ought to be undertaken only for relatively short periods, if possible, and there should always be a definite understanding as to what each may expect, what is expected of each, and mutual recognition of the need of maximum privacy for each. Christian good will and courtesy are needed on the part of all.

THE TEN COMMANDMENT

By DONALD A. OTTINGER

7. You shall not steal

TOM CLARK parked his car in front of the house and tooted the horn. By the time he got out, his son was there to help him with the lumber. There was not much this time, just three six-foot lengths and some quarter-inch round.

"Here, son, give me a hand. This will give us enough to finish that corner cupboard for the dining-room. There is enough here to cover the back, and this trim is just what we've needed for the glass doors."

They carried the wood into the workshop in the basement and went upstairs to wash their hands for dinner. They looked remarkably alike, this big blond man and his fourteen-year-old son.

The next day was Saturday and together they worked on the corner cabinet. It was only a matter of a few minutes' work to cut the boards and nail them on the back. Big Tom put the glass in the doors at the top and secured it with the narrow molding. Then there were some rough edges to sand, and the cabinet was ready for the stain and varnish.

They looked at their work with pride.

"That's a pretty good job, Pop," Tommy said. "Maybe we ought to hang out our shingle—"Fancy antique furniture: made to order."

"Yes, your mother is going to like this. She's wanted one of these things ever since we bought the house. And you know what—it has cost exactly $5.26."

THAT WAS for the glass and hardware. The lumber and nails had all come from the carpenter shop at the plant where Tom Clark worked. He had no difficulty in finding just the right materials for h needs during the several months he h been planning and building the corn cupboard. He was proud of his work,

It was the following Monday that M Clark received a letter that puzzled hi It was from the school principal, and sa "There is a matter concerning your s Thomas, about which I should like talk with you. Since I must be at t school on Thursday evening, I shall a preciate it if you could come to my off about eight o'clock."

His first impulse was to ask Tom about it, but then he decided he wo wait until he had his interview with D Chalmers. He was shocked when t schoolman told his story.

"I DON'T KNOW quite how to say thi Dr. Chalmers began, "because it see so completely out of character, as far Tommy is concerned. You may be su I would not make an accusation if I d not have conclusive proof.

"We have discovered that Tommy h been appropriating money from the cl funds. As treasurer, you know, the cl money goes through his hands before ing deposited in the school office. At fi we felt sure that there must be so mistake, but we have checked carefu and now there is no doubt. It could amount to more than a few dollars—a I am not so concerned about the mo as I am about your boy and what mi happen if we do not stop this now.

"There isn't a finer boy in the scho His grades are good. He is co-operati Teachers speak highly of him. He is

pable leader. That's why this business very important. We must not let it stroy Tommy."

THE FATHER'S first impulse, of course, s to jump to the boy's defense. But knew Dr. Chalmers too well to doubt word.

"Do you mind if I talk with him first? mmy and I are not just father and son, u know, we're good friends. I think I n talk to him man to man."

There was no opportunity that eve-ng, but the next afternoon, Mr. Clark t the plant early and managed to drive the school as his son came out. He w the horn, and when Tommy saw n, he came running.

"What's the matter, Pop?" he asked, he clambered into the front seat. "How ne you're not at work? Has something ppened to Mom?"

"No, Son," his father said, "I just got work early and thought I'd pick you Let's take a run into the country."

OF COURSE Tommy was not fooled. knew something was wrong, but he not realize what it was all about il, after driving several miles, his her began. Then, with obvious emo-n, he told the boy of his conversation h the school principal.

As he talked, Tommy's forehead nkled with a puzzled expression. And lly he burst out with his usual frank-s.

"Gosh, Pop, I wasn't stealing. At least idn't think of it that way. I just fig-d the job of treasurer was worth a e something. I was just kind of paying self off. It wasn't more than a couple dollars. I didn't think anybody would n notice it."

And then the man remembered. The t day he had brought lumber home m the plant, he had said, "These are just scraps. Nobody will ever miss them. And, besides, I figure they owe me that much for the extras I do that don't appear on my time card."

THE SEVENTH COMMANDMENT

HERE AGAIN is the controversy about personal rights. A man has freedom to live, to do, to acquire—as long as his living and doing and acquiring do not destroy those freedoms in another man.

The American craze to get something for nothing, which has been fomented by numerous give-away programs on radio and television, has certainly not helped our interpretation of this commandment. The attitude of many is that it is all right to take something, providing one is not caught.

The man who would never even consider stealing from his boss's wallet will have no qualms whatsoever about walking off with enough shingles to roof his house. The woman who would be horrified at the idea of stealing her fellow-worker's wristwatch would not think twice about walking home with a full box of office carbon paper.

IT IS A MATTER of basic honesty. Does one really have an aversion to stealing as a dishonest act, or simply to getting caught at it? As a matter of fact, the business of stealing goes much further than walking away with something that is not one's own property.

Loafing on a job is stealing time. Neglecting one's duty and ability to serve a good cause is stealing opportunity from someone else, as when a well-equipped individual refuses to teach a Sunday school class without valid reason. Failure to fight a social wrong is stealing from those who suffer as a result. For the good life we need security, and security is born of honesty and fair dealing.

BOOKS

GUIDE TO PRAYER

Prayers of the Reformers. Edited by Clyde Leonard Manschreck. Muhlenberg. 181 pages. $2.50.

In this small volume Dr. Manschreck offers a collection of nearly 300 prayers ranging from the personal cry of the anguished soul to the well-considered prayer for corporate worship. Grouped in twenty categories ranging from "Prayers at Baptism" to "Prayers at the time of Death," they cover the major experiences of life in which men feel the need for expressing their yearning for God's forgiveness, help, and presence.

Here are the familiar "Collect for Peace" of the Vespers; the prayer after the Holy Communion, and the prayer for the bestowal of grace as used in the Order for Baptism; and also the prayer for belief in the resurrection as used in the Order for the Burial of the Dead.

This volume, however, is not a collection of prayers to be used primarily in public worship. These prayers grow out of the daily doubts and fears and desires and rejoicings of men in the midst of the everyday life of their times. Here is Cranmer's confession before going to the stake and Calvin's plea "that we may not remain obstinate."

Over half of the prayers are from the hands and hearts of Luther, Melanchthon, and Calvin. Fewer in number, but rich in content and noble in expression, are the prayers of the English Reformers. Known authors total more than twenty, known dates extend from a prayer by Luther in 1519 to that by an unknown evangelical in 1579.

To the 160 pages of prayers is appended a chapter on "The Meaning of Prayer for the Reformers," in which the author sets forth his views of what prayer meant for the three Reformers most frequently quoted.

Dr. Manschreck, with Yale in his background, is a Methodist clergyman now serving as professor of religion at Duke University. His *Melanchthon: The Quiet Reformer* was well-received last spring and established his scholarship in this field. The present compilation of prayers probably derives from the research for that opus. If this be true, it is a valuable by-product.

Readers—laymen and clergy alike—will find their devotional life enriched by the deep spiritual realities reflected in these prayers from the troubled days of the Reformation era. Leaders of public worship will find guidance in formulating their petitions to the Almighty in language which does not distract the mind nor cheapen the whole experience of prayer. J. P. HARMAN

Greensburg, Pa.

GREAT OLD TESTAMENT IDEAS

Old Testament Theology. By Ludwig Kohler. Translated by A. S. Todd. Westminster. 2[illegible] pages. $4.50.

The first edition of Professor Köhler's book on Old Testament theology came out more than twenty years ago and this translation (from the third edition) is indicative of its usefulness for students and others who have more than passing interest in the Old Testament.

The author follows the general outline provided in most books on systematic theology but allows himself much freedom in discussion of various phases of Old Testament doctrine which he considers apropos under each division. Actually it is doubtful whether one can speak of such a thing as biblical theology except in the broadest terms; rather he ought to speak of the theology of a given person or writer.

But when that has been said as a warning to the reader who may expect to find too much in such a handbook, it is only fair to say that this one offers as good an introduction to the subject as any, though the writer has been strongly influenced by the presuppositions of an earlier school of thought as may be seen from the fact that little account is taken of recent studies.

"Because I tossed and turned all night, my doctor started me on Postum"

"You know how it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't settle down. Began to get me down, I'll tell you.

"Finally I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum. Postum's 100% coffee-free—can't keep anyone awake.

"So I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too."

Postum is 100% coffee-free

Another fine product of General Foods

The first section of the book deals with the general subject of God, his existence, nature, names, range of activity, works, together with the fact and method of revelation. Especially valuable are the interpretations and applications of the Hebrew words which unlock many an otherwise sealed door for the serious student of the Bible. A transliteration of those words would have been helpful for those without first-hand knowledge of the original.

The section dealing with man explains the origin, nature, life and world of man. Of particular significance is the description of the Hebrew idea of the family, the community of man. That is followed by a few short but important paragraphs detailing the several phases in the emergence of the individual and place occupied by special persons—seer, prophet, priest, judge, king, scribe. Most interesting is the treatment of the cultus as man's attempt to achieve his own redemption. The final section takes up the Old Testament theme of judgment and salvation with a discerning discussion of expiation, propitiation, and forgiveness.

The index lists seventy Hebrew words of crucial importance, which are discussed at length and whose meaning is vital for our understanding of the basic concepts involved in Old Testament theology. The author's widely used *Lexicon in Veteris Testamenti Libros* and other works guarantees his competence to speak on the subject.

Gettysburg J. M. MYERS

CHRISTIANITY EVERY DAY

Seven Days of the Week. By Rita F. Snowden. Muhlenberg Press. 129 pages. $1.95.

This little book, composed of thirty-nine meditations on Christian living, is aimed at making the doctrines preached on Sunday a part of life seven days a week. The chapters are brief and a good length for one-a-day devotional reading, except that it will be hard to stop with one. Each contains anecdotes or observations from the author's wide experience and a related Christian message with its application, in readable style.

Thought-provoking and reassuring in tone, this is a good book to send to someone who is ill or to any friend, as well as to read for one's own profit.

The author is a British Methodist, world traveler, and writer of numerous books published in England. FRANCES SWARBRICK

Pekin, Ill.

TWENTY-FOUR PREACHERS

Notable Sermons from Protestant Pulpits. Edited by Charles L. Wallis. Abingdon Press. 206 pages. $2.95.

Charles L. Wallis is making a distinguished contribution, as an anthologist, to the field of Christian literature. His compilations of poetry, worship resources, and homiletical materials are always far above average so that his name on a book has been an assurance of high quality. This volume is no exception.

Of the 24 sermons in this collection three are by Lutherans—J. R. Brokhoff, Clifford Ansgar Nelson (Augustana), and Paul Scherer. The 24 contributors come from nine Protestant church families.

The sermons cover six areas of interest: Christian nurture, churchmanship, evangelism, brotherhood, Christmas and Easter.

In this reviewer's opinion, the best sermon is by David MacLennan, "For Such a Time as This." Others which come close are by Theodore Ferris, John Casteel, Harold Cooke Phillips, and Paul Scherer. But all of the sermons are worth reading—and pondering. Each presentation covers a facet of the Christian gospel and presents it clearly and effectively.

Pastors might well read the volume as a study in homiletical treatment and style. Laymen will find it helpful and stimulating as devotional reading. ALTON M. MOTTE

Denver, Colorado

Channels of Thy Peace. By Erma W. Kelley. Abingdon. 111 pages. $2.

The famous prayer of Francis of Assisi ("Lord, make me a channel of thy peace") is the basis of a brief series of imaginative and poetical meditations. This is a book for daily use by a highly literate person.

overseas

BRITISH LUTHERANS CONFER

LONDON. Oct. 15.—At a quiet old manor house in the Midlands section of Great Britain, eighty Lutheran pastors and laymen of sixteen nationalities and backgrounds—all now living and working in England—gathered the first week of October for an annual conference. The days were spent for the most part in discussion of the theme, "I believe in the Holy Spirit, the holy catholic church . . .", but there was time also for interesting reports and discussion concerning Lutheran work in the British Isles.

Three groups make up the Lutheran family in Great Britain. Lutheran World Federation assisted groups—Estonian, German, Hungarian, Latvian, Lithuanian, Polish, and several English-speaking congregations—minister to 30-40,000 stabilized refugee families and numerous transient Lutherans. Scandinavian work is largely directed to serving seamen although resident congregations are active in London. The Missouri Synod-sponsored Evangelical Lutheran Church in England with around 800 members works solely in the English language and is actively engaged in mission work on the American pattern in London suburbs and a few scattered cities.

Healthy progress was reported along many lines, with a definite trend toward the use of English being noticed. At present only three LWF affiliated congregations are fully English speaking, but many Sunday schools are in English and a number of the pastors summarize their sermons and conduct occasional services in English.

A desire for greater joint worship and activities, expressed in the lay conference, found considerable echo in the pastoral discussions. Considering that it took American Lutheranism nearly 200 years to break away from the mother tongues, this attitude after only 10 years in England is rather remarkable.

The conference welcomed Dr. William E. Hulme as the new Lutheran tutor (assistant professor in American terminology) at Mansfield College, Oxford University. Dr. Hulme, professor of Pastor Counselling and Theology at ALC's Wartburg Seminary in Dubuque, Iowa, succeeds Dr. Robert H. Fischer of ULCA's Chicago Seminary.

The first graduate under the new Lutheran tutorship, Pastor Juris Jurgis, will be ordained by the Latvian Synod this fall. Three other students are enrolled at Mansfield College, with the prospect of several others next year.

Theological education in Great Britain received a tremendous assist from far-away Venezuela early in October. An anonymous Latvian layman made a generous donation for scholarships to Latvian theological students in Great Britain.

The newly reconstructed City Temple, whose pastor is Dr. Leslie Weatherhead, drew considerable comment because the traditional center pulpit was placed on one side to allow for a liturgically appointed chancel. The modern structure rebuilt in the war-damaged frame is geared to a modern ministry with emphasis on pastoral counselling and varied congregational activities.

Spiritual healing and the sanctity of the confessional were topics for lengthy discussion at the Convocation of Canterbury. Further study of relations between the Anglican and Presbyterian churches was authorized. The Bishop of Ireland, aroused by the release of three "respectable farmers" of Limerick who assaulted three street preachers on the steps of a church, reported that "a member of the non-Roman Catholic Church cannot be certain of justice" in Eire.

The death of George Bell, Bishop of Chichester, brought sadness to all of England. Outspoken friend of refugees and quick in condemnation of Allied reprisals and obliteration bombing during World War II, he was a vital leader in ecumenical activities. His attitude was summed up in a statement made last year: "Not for me a fugitive and cloistered Church, which refuses to face the problems and crises of the modern world."

—WILLIAM B. SCHAEFFER

Just started Messiah mission began holding services in Oakland Academy assembly hall Oct. 5
BAM Mission Developer Herbert S. Hinman reported attendance of 140

Mission Gets Start in Northern Part of Synod

By RALPH I. SHOCKEY

TRENTON—The new mission surge of the synod continued with over 140 persons attending the first service of Messiah mission in Oakland on Oct. 5.

Services are being conducted in the assembly hall of the Oakland Academy by the Rev. Herbert S. Hinman, Board of American Missions developer.

The Rev. Howard A. Lenhardt, supervisor of the synodical mission program, participated at the first service.

The Oakland-Franklin Lakes area in Bergen County was approved for occupancy by the board last year.

FOR THE first time in the history of the Lutheran Church in Leonia, Calvary Church (Missouri Synod) and Holy Trinity Church (ULCA), combined for a Reformation service.

The Rev. Alvin S. Rudisill of Holy Trinity preached and the Rev. John H. Tietjen of Calvary was liturgist.

GROUND-BREAKING for the new church and parish hall at St. Mark's Church, Hackensack, took place Oct. 19.

The Rev. George W. Rieker, Jr., pastor of the congregation, conducted the service.

ST. PAUL'S CHURCH, Linden, observed the 30th anniversary in October.

Speakers included Dr. Edmund Steimle, Chester A. Myrom, Dr. Harold Haas, Alvin Schaediger, and Dr. Edwin H. Knudten.

Dr. Steimle spoke at the united Reformation rally which was part of the anniversary program.

The Rev. Floyd P. Milleman is pastor of the church.

Churches Mark Anniversaries

CHRIST CHURCH, Jersey City, is marking three-quarters of a century of service to the community. Synod President Edwin H. Knudten and the Rev. Frederick D. Spreen,

r., participated in the service on Nov. 9.

GOVERNOR AND MRS. ROBERT B. MEYNER were guests at the 100th anniversary dinner of St. Matthew's Church, Hoboken, Sept. 21. The present membership of 400 families is under the pastoral care of the Rev. William F. Schafer, Jr. The church was organized in 1858 with forty-eight members.

THE SECOND OLDEST congregation in the Synod, Emmanuel Church, Friesburg, organized in 1726, introduced the new *Service Book and Hymnal* after having used the old Book of Worship for decades. Assistance in learning the new service was given by the Rev. Robert E. Borneman, of the Philadelphia Seminary faculty.

Moorestown Home Adds Unit

DEDICATION of the new 26-bed infirmary and service unit at the Lutheran Home of New Jersey took place Nov. 9.

The Rev. Harold Reisch, director of inner missions of the ULC Board of Social Missions, spoke. Other church and state leaders were present.

Cost of the construction including furnishings was $375,000. The new addition will increase the capacity of the home to 70 residents.

UNCLAIMED CLOTHING from a local cleaning plant was purchased by the ladies of Good Shepherd Church, Florham Park, and donated to Lutheran World Relief.

THE REV. W. ROBERT OSWALD was installed as pastor of Reformation Church, Long Branch, Oct. 19. Dr. Knudten, the Rev. Howard Lenhardt, and the Rev. Arnold Dahlquist took part.

NEW YORK

New York Lutherans Mobilized For World Relief Clothing Drive

By PAUL E. VALENTINER

NEW YORK CITY—Thirty tons of clothing is the Lutheran World Relief goal of the 305 metropolitan congregations for the November clothing appeal. Last spring more than 22 tons were collected, reports Pastor Edward J. Haviar, chairman of the semi-annual effort.

Congregations will receive clothing during the Thanksgiving period and deliver it early

Dunellen Congregation Dedicates Sanctuary

ST. LUKE'S CHURCH, Dunellen, which was founded as a mission by St. Peter's Church, North Plainfield, in 1927, dedicated a new church building Oct. 26. The $106,000 English - Gothic unit has a seating capacity of 200 and includes a large basement room for educational and fellowship purposes.

Participants at the dedication were Synod President Knudten, Central Conference President Arnold J. Dahlquist, and Pastor Philip A. Lynch.

New St. Luke's Church opened for worship in October
English Gothic style structure cost $106,000

Off-Track Betting Opposed

NEW YORK'S Protestant Council has expressed strong opposition to the proposal to legalize off-track betting on horse races in the city.

Declaring its "unanimous and unqualified opposition to off-track betting as a means of obtaining revenue," the council called on Mayor Robert F. Wagner to "include representatives of various religious faiths and important welfare agencies" on the committee he plans to name to study the question. It also demanded that he request open hearings on the subject.

Rough estimate places the 10 per cent tax yield at $100,000,000 according to the Citizens Budget Commission, which took no stand on the matter. Others have estimated the city will face a deficit of that amount in the 1959-60 fiscal year.

NEW YORK . . .

in December to the nearest of five collection centers. Places and dates are: Dec. 2—lower Manhattan, St. Paul's; Westchester-Rockland counties, St. Matthew's, White Plains; Queens, Rabe Brothers Warehouse; Dec. 8—Bronx and upper Manhattan, Our Saviour-Atonement; and Dec. 9—Brooklyn, St. Peter's.

Those failing to make the specified delivery date have a final opportunity to deliver clothes to Rabe Brothers in Queens on Dec. 10.

The company ships all clothing received free of charge to LWR processing headquarters in Easton, Pa.

Welfare Principles Discussed

LUTHERAN CLERGY and lay leaders were invited to a two-day seminar, Nov. 10 and 11, in St. Peter's Church, Manhattan, to discuss the theological basis, philosophy, principles and practice of Lutheran Welfare.

Seminar leaders are Dr. Carl G. Fjellman, dean of Upsala College; Dr. William H. Lazareth, professor of systematic theology, Philadelphia Seminary; and Dr. Henry F. Wind, director of the Board of Social Missions, Missouri Synod.

Participants were to consider Lutheran Welfare in relation to needs, opportunities, capabilities and responsibilities; governmental and voluntary services and Lutheran understanding of the Christian faith.

Building Continues

HOLY CROSS, an 11-year-old congregation in Lake Ronkonkoma, Long Island, dedicated a $140,000 church Sept. 21.

The congregation became self-supporting in 1957, has a present Sunday school enrollment of 350. Pastor is the Rev. Chester E. Strohl. The Rev Charles T. Goetz, former pastor of the church, preached at the dedication service.

CORNERSTONE for a new parish education unit was laid by Epiphany Church, Hempstead, Sept. 21. The church, served by Pastor Herbert N. Gibney, has a Sunday school enrollment of 550. Guest preacher for the service was Long Island Conference President Robert Mohr.

Cornerstone for Epiphany education unit
Pastors Robert Mohr and Herbert Gibney

Moderate Rises Seen in Seminary and College Enrollments

OVERALL ENROLLMENT figures were not available for Lutheran schools at the end of October but indications pointed toward a moderate increase both in colleges and seminaries.

The Board of Higher Education estimated that seminaries had five to ten per cent more students this year than last. Central Seminary reported a total enrollment of 47 as compared to 41 in 1957. Pacific Seminary had 66 students enrolled last year, reported 72 for this term. Philadelphia Seminary announced an enrollment of 156 as against 155 in 1957. First-year enrollment was 47.

CAMPUS

Thirty - nine first - year students enrolled in Chicago Seminary this fall, bringing to 99 the number of undergraduate students, highest in the history of the seminary.

COLLEGE enrollments seemed to develop along similar lines. Gettysburg reported a student body in excess of 1,500 (1,476 in 1957), Midland reported 688 (643), Muhlenberg had 990, 794 of them men in this second year of co-education (last year: 932), Newberry reported 647 (607), Thiel had 754 (717), Wittenberg reported 1,497 (1,364). Lenoir Rhyne enrolled 960.

Wagner Installs President

OPENINGS were marked by the awarding of honorary degrees in several colleges. At Wagner, where Dr. Richard H. Heindel became president of the Staten Island, N. Y., school on Oct. 19 and called attention, in a speech on future goals to the need for "modest sized" church-related universities, four doctorates were awarded.

Dr. Frederick W. Brock, Staten Island optometrist, became a doctor of science, and doctor of humane letters degrees were given to George V. Allen, director of the U.S. Information Agency, Pianist Roger Williams, and University of Pennsylvania Professor William E. Lingelbach.

Gettysburg conferred doctorates on Federal Trade Commissioner Sigurd Anderson and John C. Long, retired Bethlehem Steel executive.

Carthage honored Pastor Hugh Paton of Mount Moriah Church, Anna, Ill., with a doctor of divinity degree.

TO JOIN OR NOT TO JOIN

RELATIONSHIP between membership in college fraternities and scholastic achievement will probably be a topic for discussion for a long time to come.

Thiel College made a survey of scholastic ratings after the last spring term and came up with the conclusion that members of Greek-letter groups were way out front in scholastic averages.

Now Lenoir Rhyne comes along with a survey and says that on its campus members of national Greek fraternities achieved lower averages than non-fraternity men. During the past academic year, fraternity members averaged 82 as against an 82.8 average for non-members.

The debate continues . . .

Hartwick conferred doctorates on New York Synod President Alfred L. Beck, Pastor Oliver W. Powers of St. Stephen's Church, Brooklyn, N. Y., and past New York City correspondent for THE LUTHERAN; Jared Van Wagenen, Jr., an author and lecturer; Harry C. France, a financial expert; and Francis E. Griffin, an educator.

Thiel awarded a degree to Slovak Zion Synod President John Zornan. Midland honored Church Architect Charles A. Scheuringer.

Thiel Opens Campaign

A COUNTY-WIDE capital funds campaign was scheduled for this month by Thiel College. Goal is $150,000 to be used for playing fields, furnishings of new dormitories and equipment for the new science building.

BUDGET for Hartwick College this year is $690,000—$117,000 over last year.

Susquehanna Conference Church First to Meet Apportionment Goal

By ROBERT E. PICKING

WILLIAMSPORT—First congregation in the Central Pennsylvania Synod to pay in full its 1958 apportionment for the 40th ULC anniversary and Lutheran World Action was St. James' Church of the Emanuel charge near Montoursville.

A letter of appreciation was sent by Dr. Ralph C. Robinson, secretary of the synod, to the pastor of the congregation, the Rev. C. H. Hershey.

The goal met on Sept. 24 places St. James in the lead of 628 others in the synod. The rural congregation reported a communing membership of 85 in 1957.

Student Center to be Expanded

GRACE CHURCH, State College, voted recently at a special congregational meeting to purchase eight properties and to erect a new church, education building and student center.

This move is of interest to the church-at-large because the congregation provides worship facilities for approximately 2,000 Lutheran students attending Pennsylvania State University.

The National Lutheran Council will contribute $142,000 and the Central Pennsylvania Synod has allocated $300,000. Adding the equities in the present student center, this will make available $494,000 to help build the new structures which will cost over one million dollars.

Pastor of the congregation is the Rev. Dale S. Bringman. The Lutheran campus pastor is the Rev. Arthur L. Ruths.

Conference Gets New Members

MEMBERS of the Susquehanna Conference met at Christ Church, Lewisburg, for the fall meeting on Sept. 22. Much of the time was given to conference committees for special reports.

The Rev. Walter Brandau of Espy presented a Bible study. Mr. Jack Spooner of Sunbury was introduced to the conference as new executive director of the conference inner mission during the report of the Social Mission committee. Synod President Dwight F. Putman spoke briefly about the ULCA convention in Dayton.

Twelve new ministers were received into the conference. They are: George E. Doran, Jr., assistant at Messiah, South Williamsport; George W. Evans, Jr., Jersey Shore parish; Jack R. Gardner, Christ, Montgomery; Richard E. Geib, St. Matthew's, Shamokin Dam; Charles M. Heaps, Turbotville parish; Emanuel J. Hoover, Trinity, Milton; Celo V. Leitzel, Wolf's Cross Roads parish, Sunbury; Stuart H. Lengel, Jr., St. Michael's, Cogan Station and Faith, Williamsport; Robert H. Logan, New Berlin parish; Lothar G. Seeger, Hartleton parish; Eugene L. Shiffer, Follmer parish, Potts Grove; J. Allen Snyder, Trinity, Selinsgrove.

ULCW Hear Letts

UNITED LUTHERAN CHURCH WOMEN of the Susquehanna Conference convened Oct. 29 at St. Matthew's Church, Bloomsburg. Theme for the day was "Christ Pre-eminent In All Things."

Guest speakers were Mrs. George M. Walborn, missionary on furlough from Argentina, and Dr. Harold C. Letts, associate executive secretary of the Division of Christian Life and Work in the National Council of Churches.

TWO REFORMATION services were held among Susquehanna Conference churches.

Lutherans from Milton, Lewisburg, Mifflinburg and Watsontown met at Christ Church, Lewisburg, Oct. 26 and heard the Rev. James M. Singer of St. Matthew's Church, Bloomsburg.

The Rev. George K. Bowers, pastor of Christ Church, Lewisburg, spoke at the Reformation service, Nov. 2, at St. John's Church, Catawissa, for Lutherans of Columbia and Montour counties.

Dr. Franklin Clark Fry spoke at the Vesper service at Lycoming College, Williamsport, Oct. 19.

TWO CONGREGATIONS celebrated sesquicentennial anniversaries. Pastor Donald B. Warner of St. Mark's Church, Alfarata, reported that services were held every night between Oct. 12 and Oct. 19.

Services are being held at St. Paul's Church, Numidia, through five weeks in celebration of "150 years of Lutheranism in the Roaring Creek Valley."

Philadelphia Conference Divided Into Five Districts

By CARL W. WEBER

PHILADELPHIA — Organizational meetings for the five districts into which the Philadelphia Conference is being divided were held in September. Officers for the new districts were elected as follows:

Northeast Philadelphia: Pastor Theodore Fischer of Good Shepherd, Mayfair (dean), and Pastor James Graefe of Salem, Philadelphia (secretary);

Northwest Philadelphia: Pastor Alvin H. Butz of St. Paul's, Glenside, and Pastor William E. Nye of Zion, Flourtown;

Central Philadelphia: Dr. William O. Moyer of Holy Communion Church, and Pastor Arthur Seyda of Nativity Church;

Southwest Philadelphia: Pastor William M. Horn of St. John's, Overbrook, and Pastor Ralph Bagger of Immanuel, East Lansdowne;

Delaware: Pastor Robert E. Neumeyer of Zion, Wilmington, and Pastor W. Russell Zimmerman of St. Mark's, Wilmington.

Suburban Church Forges Ahead

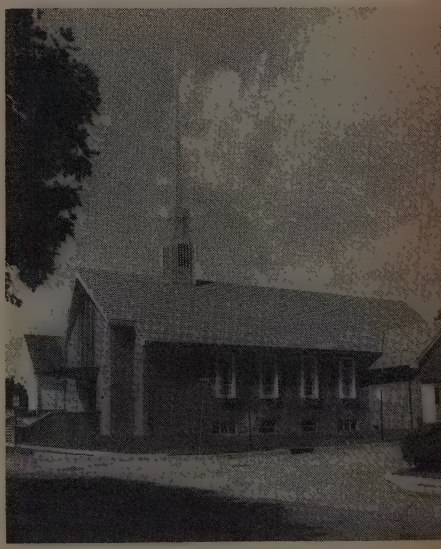
DEVELOPMENT of congregational life in all its phases—parish education, service to auxiliaries, worship—is being planned by Messiah Church, Larchmont, Newtown Square, which dedicated its new sanctuary Sept. 7.

The $175,000 church, seating 300, was five years in the planning stage and designed by T. Norman Mansell in "conservative contemporary" style. Taking part in dedication services in September were Ministerium President Charles M. Cooper, Dr. Roy L. Winters, executive secretary of the Synod's board of home missions, Philadelphia Conference President Alvin Butz, Jr., and Dr. G. Elson Ruff, editor of THE LUTHERAN. Pastor of the congregation is the Rev. Paul F. Kramp, Jr.

Messiah was organized, after slow beginnings, in 1939. Recent population increases in the Philadelphia suburb have added to its membership. Implementation of the sector project is now in progress.

Part-Time Service for Zion

A MINISTERIAL STUDENT work fund was established by Zion Church, Wilmington, Del., to aid young men of the congregation interested in the ministry.



New church in Philadelphia suburb
Messiah, Newtown Square

PA.: PHILADELPHIA . . .

The fund will enable the church to employ young men part-time. Three students from the University of Delaware have qualified. They are being used in census and survey work, playground supervision, Sunday school absentee visitation and evangelism.

Ministers to Meet

TWO MEETINGS have been scheduled for the Lutheran Ministerial Association of Philadelphia. A pre-Advent retreat is set for Nov. 25 at St. Matthew's Church, Philadelphia, with Dr. Claude E. Schick and Pastor Alvin Butz as speakers.

A pre-Lenten retreat is planned for Feb. 10 at Immanuel Church, East Lansdowne. Speakers are Dr. Cooper and Pastor Robert M. Heiberger.

Auxiliaries Meet in Lancaster; ULC Women Elect New Officers

By ERNEST J. HOH

LANCASTER — United Lutheran Church Women of the Lancaster Conference convened at Holy Trinity Church, Lancaster, last month and showed through their attendance the women's interest in church work. The conference ULCW had almost three times as many members at the meeting as there were men in attendance at the ULCM synodical convention also held in Lancaster last month.

Speakers were the Rev. Warren C. Johnson who spoke on "The New Look in Asia," and Dr. Karl S. Henry whose subject was "Building the Church in America."

Elected as officers were Mrs. Harland D. Fague, president, and Mrs. Ralph Druckenbrod, Mrs. Raymond L. Fetter, Mrs. W. E. Waybright, and Mrs. Charles Schneider.

United Lutheran Church Men of the Central Pennsylvania Synod met in Lancaster on Oct. 18. Less than 100 men were present. Two Lamb awards for scouting were presented.

Pastor Theodore Fischer of Good Shepherd Church, Philadelphia, and Dr. Wallace E. Fisher, pastor of Trinity Church, Lancaster, spoke.

DR. LAWRENCE D. FOLKEMER, pastor of Church of the Reformation, Washington, D. C., was Reformation preacher at the United Lutheran service at Grace Church, Lancaster. A choir of over 100 voices sang.

Dr. Folkemer said that the Reformation was not a religious revolution nor a religious novelty, but that it was the rediscovery of eternal truth, of the Bible and of the place of the laity in the church.

The Rev. Raymond M. Roden, formerly associate pastor at Emmanuel Church, Lancaster, was installed as pastor of Bergstrasse Lutheran Church, near Ephrata, on Oct. 26 by the Rev. Arthur Yeagy.

Christ Church's Pastor Heim To Retire from Active Service

By ROBERT SCHOENERT

READING—Dr. G. Robert Heim, pastor of Christ Church, Reading, for the past 12 years, retired after serving more than 42 years in the ministry.

A graduate of the Millersville Normal School and Gettysburg Seminary, Dr. Heim became pastor of the Reading church in 1946 after it had been without a permanent pastor for 12 years.

The 15th anniversary of the Rev. Dr. Gunnar Knudsen as pastor of Trinity Church, Reading, was observed at a special service. Guest preacher was Dr. Henry H. Bagger, president of Philadelphia Seminary.

A NEW ORGAN valued at $60,000 was dedicated at St. John's Church, Reading.

ST. JOHN'S CHURCH, Sinking Spring, surpassed its $100,000 goal in a building fund drive. Money raised will be used to erect a Sunday school building, Pastor Theodore W. Jentsch said.

The 50th anniversary of the cornerstone laying and rededication services of interior renovations were observed at Christ Church, Spangsville. Guest speaker was the Rev. Luther N. Schaeffer, pastor of Holy Trinity Church, Northampton.

Four Missions to be Organized Before End of Year

By LOUIS F. MERTZ

LOS ANGELES — The Pacific Southwest ynod will have added eight more congrega- ons to its roster this year by the end of ecember. Superintendent of Missions H. aul Romeis announced two organizations ready completed this fall and two more to me to bring the total of new missions to ght.

Organized were the Corona del Mar mis- on, in Orange County, south of Los ngeles on Oct. 26, and Christ mission, lovis, near Fresno, Nov. 9. Developers e John Lindstrom at Corona del Mar and ertrand Johnson at Clovis.

Pending are the organizations of Christ ission, Burlingame, on San Francisco Bay Developer Edwin Naylor), and of Holy ativity mission at Tarzana, Los Angeles Developer Henry Reenstjerna), on Dec. 28.

Programs and procedures of home mis- on work in the west were discussed Nov. 5 Fresno by representatives of the National utheran Council and the Missouri Synod. he ULC was represented by Dr. Karl enry and Dr. Romeis.

Conferences to Support Camps

NORTHERN and southern conferences of he synod met in October and went on ecord to support camping programs of the hurch.

The northern conference met at Oakland nd voted to accept the constitution of the LC's Lutheran Bible Camp Association.

The southern conference, meeting at nglewood, voted to erect two new cabins, a anitary unit, and to provide picnic facilities the new Camp Yolijwa at Oak Glen.

Dr. Paul Morentz of the Pacific Seminary aculty presented a detailed study on the LCA's statement on marriage and the fam- y for the northern conference.

A panel discussion on the same subject as presented at the southern conference.

The Rev. Lloyd Jacobson was elected northern conference president. Southern conference re-elected the Rev. L. A. Failing.

They Won the Big One

"WE DEFEATED the best in Los Angeles and San Diego counties," Pastor Quentin P. Garman of Christ Church, Pacific Beach, San Diego, proudly reported earlier this fall. The victory concerned West Coast softball tournaments and assured Christ Lutheran's team the Southern California municipal church championship.

The congregation's athletic teams have been used to great advantage in reaching the unchurched and interesting them gradually in church membership. Pastor Garman, with shelves full of trophies in the church study, pointed to exceptional gains in communicant membership and stressed that "all of our athletes were ultimately related to the church."

Shelves full of trophies at Christ Church
Councilman Andrew Rock, Pastor Garman

PACIFIC SOUTHWEST . . .

Lutherans Build Hospitals

San Fernando Valley Lutheran Hospital Association at Pacoima has elected the Rev. John Simmons of North Hollywood as president of the board of directors.

Plans call for raising $700,000 of a $2,560,000 goal so that a new hospital can be built in an area which has nó hospital facilities.

An East Bay Lutheran Hospital Society is being formed in Northern California to establish a hospital at San Leandro.

Pastors and laymen of National Lutheran Council churches of Arizona are forming th Hospital Association of Phoenix to establis a hospital.

California Lutheran Hospital, Los Angele is now receiving funds to expand faciliti by building a nine-story addition for 1 beds at a cost of $3,000,000. Lutherans greater Los Angeles have a $900,000 go in the building program.

"Released Time" Works Well

Long Beach Council of Churches a nounced that 41 public schools are c operating in sending 4,100 students to nea by churches for "released-time" religio instruction.

The program, now in its 13th year, pr vides $8 for each pupil. It costs the coun $660 a year to begin work in a new publ school and church.

Over 700 students are taught in a trail which seats 35 students and is transport to a site near public schools where Pro estant churches are not close.

Dr. Lyle Burns was installed Oct. as pastor of Shepherd of the Valley Churc Phoenix, Ariz. The Rev. David Hartma was installed as pastor of Grace Churc Phoenix, the same day. Synod Preside Carl V. Tambert officiated at both servic

• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon to be served during their visit must make this arrangement in advance.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
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Broad & Boulevard (4400N)
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The President, Thiel College, Greenville, Pa.

PACIFIC

Stewardship Effort Spurred By Appeal to Congregation

By OLIN G. DASHER

Seattle—Congregations throughout t Pacific Synod received a telegram l month. It came from the synod's delegati to the Dayton convention and urged t churches to "lift synod out of lower thi among ULCA synods and to give $55,0 more than current estimate receipts."

Said the synodical delegates: "After years of full apportionment paid by t Pacific Synod, we cannot fail the ULC in this 40th year."

Congregations reported they would

ive special offerings on designated Sun-ays through the end of the year.

Geared to a heightened sense of steward-ip is also the "every congregation visit" anned in the context of the *Christian Ad-nce Program* to undergird the expanding itness of the synod in the years ahead.

Teams of one pastor and one layman each ll on four to five congregations, confer ith church councils and stewardship com-ittees.

Sunday schools have their own steward-ip objective. Support through the "Mis-onary-a-Day" program will go this year to issionary Frederick Knebel who serves erman, Danish, and Spanish-speaking peo-e at Martin Luther Church in Eldorado, rgentina. Sunday schools are promoting e project through presentation of film-rips and slides on Argentina.

Stewardship is not the only topic dis-ssed following the Dayton convention. onversations in advance of the merger ve been planned this month among pas-rs of the ULC, Augustana, American vangelical Lutheran Church and Suomi nod.

Delegates and visitors to the 1958 conven-ons of the merging churches will be on nd to provide information. Conferences ve been planned at Everett, Seattle and lympia, Wash.; Portland and Eugene, Ore.; akima and Spokane, Wash.; Pocatello, aho; and Helene, Mont.

eformation Marked in Northwest

HIGHLIGHT of the Reformation celebra-ons in the Pacific Northwest was Bishop anns Lilje's scheduled appearance at rallies Portland (Nov. 8), and Tacoma and attle (Nov. 9). His participation was cured through a telephone call from Seattle the bishop's office in Hannover, Germany, most a year ago.

The Lutheran Choral Association of ortland and Concordia College Choir of oorhead, Minn., provided the music for e rallies.

Continued on page 42

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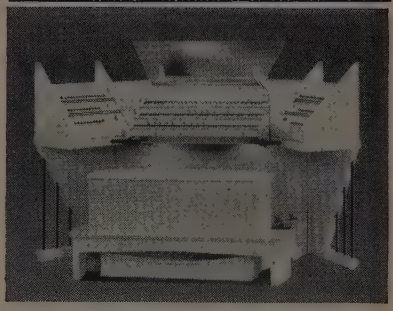

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Now, there is a hospital insurance plan available to all persons 65 years of age and over. Group insurance offered at a moderate cost that can relieve your mind of pressing money problems, and restore dignity to your years of retirement.

This is true-group hospital and surgical insurance, which five years ago was regarded by insurance companies as fantastic and unattainable. Most folks in the senior age groups have found it impossible to buy this kind of insurance so vitally needed to meet the rising cost of hospital and surgical bills. Yet it is these older people who most required such protection—budgeted to fit their income.

Who formed this plan

What has made this possible? A group called the AARP (American Association of Retired Persons). A non-profit organization made up of retired people just like you . . . from all walks of life . . . with common senior-age problems. A dedicated group who recognized the necessity of high-level well-being of older persons, and of providing for their economic needs—and did something about it.

AARP is a non-profit, educational, philanthropic organization serving all senior persons. Incorporated under the laws of the District of Columbia, its activities include research, counseling, correspondence, and a fact-filled bi-monthly publication, in addition to this unique group hospital-surgical plan.

AARP's appeal is universal. Whether employer, employee, partially employed, or not employed at all, professional, homemaker, wife or mother.

A MESSAGE from DR. ETHEL PERCY ANDRUS

President of AARP

"When we retire, the kind of insurance that helps pay medical bills generally ceases—even the group coverage we took for granted does not long survive our employment. But doctors and hospitals still have to be paid. Where will the money come from to pay these bills, that good sense tells us are almost bound to come sooner or later?

"This invitation to your continued security in retirement is an invitation to join a service which will play an important and comforting part, by supplying you with money to help pay your hospital-medical costs when you need it most."

Questions and Answers about AARP Insurance

Q: What are the exceptions to the coverage?

A: Illness or injuries caused by war or those covered by Workmen's Compensation or Occupational Disease Law; confinement in any VA or government owned or operated hospital.

Q: Do I continue to get paid if I go into the hospital more than once? A: There is no restriction as to the number of times you may enter the hospital for different causes. Claims for the same or related cause need only be separated by six months.

Q: Why is it an advantage to join a group plan? A: It makes for low administration costs and spreads the insurance risk. These savings are passed along to you in the form of lower premiums.

Q: Who backs this plan? A: One of our nation's largest insurance companies, licensed in all 48 states, who, in 61 years has paid out over a billion dollars in benefits.

Features of AARP Insurance

The benefits and features of AARP's hospital-surgical insurance are especially generous. That is because this group plan is the accomplishment of a non-profit organization, founded with you in mind. The avowed goal of the AARP is to help retired persons help themselves. The advantages of the plan speak for the sincerity of AARP.

1. *No physical examination is required.*
2. *No age limit.* 65, 75, 90 even 100 years of age, you'll be equally welcome in this plan.
3. *Cannot be cancelled.* The contract cannot be cancelled for you individually while the master contract is operating and you continue to pay your premiums.
4. *Pays exclusive of other insurance.* The entitled benefits are paid in full, regardless of other coverage.

Here's all you do . . .

Write to AARP, Colonial Building, 15th Street, N.W., Washington 5, D.C., for complete details about our Group Hospital-Surgical Plan.

This hospital-surgical insurance is available only to members of AARP, and no member of AARP, 65 or over, can be denied this protection. Members are also entitled to a year's subscription to Modern Maturity (AARP's own bi-monthly publication), and all associated services.

You are eligible for membership in AARP if you are 65 or over. There are no other qualifications!

Dues for membership in AARP are only two dollars per year, but . . .

Send no money

Mail this coupon NOW, and we will send you further details about AARP and its unique Group Hospital-Surgical Plan . . . plus *absolutely free*, the current copy of our official publication, MODERN MATURITY. You'll find it packed with interesting articles and pictures, on health, travel, retirement, hobbies and employment.

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PACIFIC . . .

Continued from page 39

At Boise, Idaho, Dr. Charles Foelsch president of Pacific Seminary, was Reforma tion speaker. Pastor Donald Clinton spok at Bellingham, Wash.

A HOUSE-CHAPEL has been purchased fo St. Mark's Church, Olympia, Wash. Pro erty for a new parsonage has also been s cured, announces Pastor Howard Baumgar

CENTRAL LUTHERAN CHURCH of Seatt (H. Stanley Holman, pastor), recently com pleted an extensive renovation-improveme project costing more than $5,000. A ne altar was dedicated. Central has begun usi the new *Service Book and Hymnal.*

CARIBBEAN

Evangelism Mission Dat Set for Next February

By FRANCISCO MOLINA

PUERTO RICO — Preparations are bei made for the evangelism mission in t Caribbean next February.

Dr. J. A. Keisler, Jr., ULC southeast fie director of evangelism, visited Puerto Ri and the Virgin Islands in September, talk to pastors and laymen, and answered que tions at an open forum following a leade meeting at Divine Savior's Church, Catañ

Pastors, Lay Leaders Trained

A LEADERSHIP training institute is cu rently being conducted in the Puerto Ri Conference by the Caribbean Synod's paris education committee.

Sessions take place at Zion Church, Bay món, with pastors and lay leaders as le turers. Attendance is numerous.

A parallel institute for pastors is held Good Shepherd Church, Santurce, with Pa tors Evaristo Falcó, J. D. Rodríguez, a Arnold A. Wuertz lecturing on theologic topics.

MESSIAH MISSION, organized last March Hato Rey and served by Pastor Hermin Diaz, has obtained a sizable loan from t

SAVE THE CHILDREN
FEDERATION

Christos has almost given up hope

ittle Christos never has any fun. Life to is Greek boy is drudgery and bitter overty. And yet, Christos has a dream . . . me day he will make life better for him-lf and his family. In school he learns of enerated men who gave so much to Greek lture and to the world—Aristotle, Plato, ocrates—and he dreams. But life is so ark now . . . how long can he nurse his ream and carry hope in his heart?

Christos' parents were married just ter the war when everyone hoped for a etter future. Instead, Communist inspired risings spread over the country. Christos' ther joined the National Guard and took art in many battles, but guerilla bands estroyed his house and burned all his elongings.

Life for Christos' family began all over —from nothing. They now live in a hut with a roof of straw. They own three pieces of furniture. All must sleep on straw mats on the cold earthen floor. Their only property is a quarter acre of land which the father cultivates early in the morning and after dark. During the daylight hours he must work on other farmers' land for daily wages to buy food for his family.

Christos sees his father's plight and thinks, "My father struggles for a better future; I must help him." At the age of 10, Christos still has hope.

You can extend a hand to help Christos and his family help themselves, give them courage for the future. A child like Christos becomes "your child" through an SCF Sponsorship and receives food packages, warm clothing and many other material benefits in your name. But the whole family receives the greatest gift of all—hope. You may correspond with your child and discover for yourself what your understanding and generosity means to a struggling family. Won't you please fill in the coupon now?

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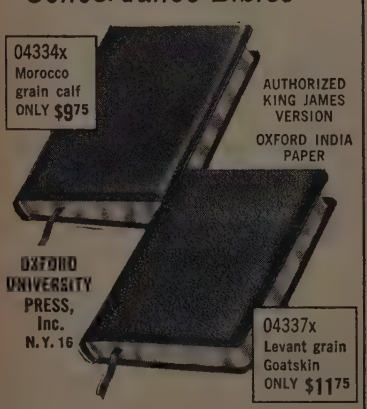

CARIBBEAN . . .

Board of American Missions to buy a parsonage next to the church grounds.

Messiah's first unit, a chapel, was dedicated in June when Executive Secretary Dr. Donald L. Houser of the Board of American Missions visited the Caribbean.

Behind the chapel the congregation has built a parish education unit with local funds.

Protestants Were Forgotten

PROTESTS were voiced in Evangelical circles in Puerto Rico over alleged religious discrimination against Protestants at the annual convention of the Military Order of World Wars, held at the San Juan Hotel under the chairmanship of Lt. Col. Howard E. Cox.

All religious services connected with the convention were Roman Catholic. Answering the questions of a local Protestant journalist as to the poorly attended Roman Catholic mass held at Santa Teresita Church in connection with the convention program, a delegate said: "Most of us are Protestants."

Evangelicals Plan Action

PLANS are underway for the interdenominational conference on Evangelical strategy in Puerto Rico to be held in April, 1959, at the Inter-American University at San Germán.

One hundred delegates are expected, including board secretaries of the denominations conducting work in Puerto Rico.

Although Lutherans are not members of the Evangelical Council of Puerto Rico they will be invited to the coming conference.

The Committee on the Evangelical Hospital, a corporation associated with the Evangelical Council of Puerto Rico, continues its fund drive for the foundation of an Evangelical hospital.

The Puerto Rico Association of Evangelical Women is backing the project. The women had a fund for a proposed old folks' home. Now the funds will go to the hospital project whose initial orientation will be towards diseases of the old.

EXISTENCE UNDER GOD

by Albert Edward Day

An intriguing discussion of a mysticism that is both intellectually respectable and decisively Christian. After affirming that a conscious meeting with God can be experienced by every person, Dr. Day discusses the spiritual disciplines essential to such an experience. This book will appeal particularly to those persons seeking a union of intellectual integrity and spiritual vitality. **$2.50**

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40 dramatic monologues in which women of the Bible come to life again in a new and compelling way. Brief, timely, and realistic, each sketch vividly portrays the elemental emotions of a woman in the Bible—a person who faced situations similar to those some women face today. This interesting book is ideal for group presentations or for different personal reading matter. **$2**

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—CHANGES OF PASTORATE—

Canada

Ahonen, Martti. To St. Mary's Finni Church, Sault Ste. Marie, Ont.

Central Pennsylvania

Benner, Robert C. From St. Joh Church, Pine Grove. To Seventh Stre Church, Lebanon.

Bucks, David H. From Annville-Bellegro parish. Retirement.

Peace, John T., Jr. From St. Luk Church, Pittsburgh. To First Churc Tyrone.

Pee, Ernest L. From First Church, Philip burg. Retirement.

Riedel, Gerald H. From U.S. Air For chaplain. To St. Paul's Church, Newpo

Snyder, J. Allen. From Grace Churc Pittsburgh. To Trinity Church, Selin grove.

Stevens, Charles R. From Breezewoo Graceville parish. To Rebersburg pari

Central States

Gaston, Robert E. From First Churc York, and First Church, McCool Junctio Neb. To Tabitha Home, Lincoln, Ne chaplain.

Knaub, Henry G. From St. Mark's Churc Bloomfield, Neb. To United Church, L coln, Neb.

Florida

Schrope, Paul W. From St. James' Churc Jacksonville. To Zion Church, Pompa Beach.

Georgia-Alabama

Burns, Ernest T. From Good Shephe . Church, Walterboro, S. C. To Trin Church, Anniston, Ala.

Illinois

Bengtson, Gilbert C. From Trin Church, Lockport. Retirement.

Coble, Earl. From First Church, Ch wick. Retirement.

Enquist, Roy J. From graduate study, N York. To University of Chicago and I nois Tech, campus pastor.

Iowa

Morrod, Roy. From Grace Church, Ald Minn. To Central Church, Mason City

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n the name of Jesus Christ who loved e children and opened the eyes of the nd, the JOHN MILTON SOCIETY is ping to feed, clothe, educate and care blind children in 33 Christian Schools Africa, the Middle East and Asia. But ere are hundreds more blind and desti- e children we know of who need some- e's love and Christian care. Only you n bring hope to their tragic lives. Won't u pray for our work and make God's e real to a blind child by your gift?

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MARYLAND

SEILER, LLOYD H. From Faith Church, Starkville, Miss. To Silver Run parish.

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Fact No. 7 next week

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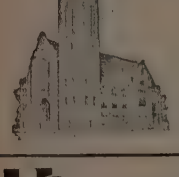

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MICHIGAN

SCHAFFER, WILLIAM D. From Adve Church, Detroit. To Cross of Glo Church, Detroit.

MISSISSIPPI

MOYER, HENRY E. From St. Paul's Churc Dallas, Texas. To Faith Church, Star ville.

NEW YORK AND NEW ENGLAND

HAAG, GEORGE F. From Our Savio Church, Schenectady, N. Y. To St. John Church, Rochester.

HEFFNER, ROBERT E. From Resurrectio Church, Mount Kisco, N. Y. To Fir Church, Lockport, N. Y., associate pasto

DECEASED

THE REV. HOWARD WALLAC AMICK, 58, pastor of the Elderton, P parish, died Oct. 8 at Indiana, Pa.

A native of Peabody, Kan., Pastor Ami was a graduate of Thiel College and Hamm Divinity School.

Before coming to the Elderton parish 1946, he served Warwood Church in Whe ing, W. Va., and was a chaplain in the U Army.

Surviving are his wife, the former An Bingell; a daughter, Jeannette; a sister, M Margaret Windham, Nevada, Iowa; and brother, Arthur, Fort Madison, Iowa.

Funeral services were conducted at Eld ton Oct. 11 by Pastors James B. Slinglu Worthington, Pa., and John E. Shaughne Tarentum, Pa.

Burial was at Elderton Cemetery.

HJALMAR BJORNSON, 54, a promine journalist and former member of the UL Church Papers Committee, died in Minn apolis, Oct. 24.

Mr. Bjornson, a native of Minneo Minn., was an editorial page columnist the *Minneapolis Tribune*. During the w years, he served the Department of Agric ture in Washington, D. C., and was le lease administrator in Iceland.

A member of the church council of La of the Isles Church, Minneapolis, Mr. Bjo

son was elected for a six-year term to the church papers committee in 1948 and was a member of the board of directors of the Minnesota Lutheran Welfare Society.

THE REV. CARL M. MARKERT, 84, senior pastor of the Texas-Louisiana Synod, died Aug. 23 at Goliad, Texas.

A native of Germany, Pastor Markert was ordained in 1902, served as a missionary in South Africa, and came to the United States in 1907. He served congregations in Anaheim, Calif.; Medford, Ore.; Escondido, Calif.; and Vernon and Ander, Tex. He retired in 1936.

Pastor Markert is survived by his wife, the former Minna Stehle; six sons, Martin, Max, and Roland, Corpus Christi; Carl, Berkeley, Calif.; Hans, Goliad, Tex., and Bruno, Denier, Calif.; and two daughters, Mrs. Paula Vallory, New Orleans, and Mrs. Dorothy Mann, San Diego.

Funeral services were conducted Aug. 25 at St. John's Church, Goliad, Tex., by the Rev. Vernon Breitkreutz, pastor of St. John's; Dr. Royal E. Lesher, president of the Texas-Louisiana Synod, and Southern Conference President Philip L. Wahlberg.

Interment was at Glendale Cemetery, Goliad.

THE REV. CARL GUSTAV TOEBKE, 74, retired ULC pastor, died Oct. 6 at Mineola, N. Y.

Pastor Toebke was a native of Brooklyn, N. Y., and a graduate of Muhlenberg College and Philadelphia Seminary.

He served St. Paul's Church, Richmond Hill, Long Island, from 1916 until his retirement in 1954.

He is survived by his wife, the former Anna Otten, and two children, Paul and Helen.

Funeral services were conducted at St. Paul's Church, Richmond Hill, Oct. 8, by the Rev. Robert H. Arnold, St. Paul's pastor, and Pastors Austin Bosch, C. Leighton King, and George Dietrich.

Burial was at Flushing, N. Y., Cemetery.

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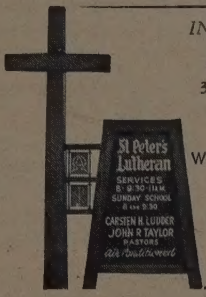

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IN CONCLUSION

IT'S ALWAYS a pleasure to get an election over. Candidates stop shouting on street corners. Newspapers are no longer full of extravagant charges which men who are normally sensible feel obliged to fling at each other during a campaign.

One Democrat said "hamburger was around 25 cents a pound" in Arizona when he went to the Senate in 1952, and blamed the Republicans for the price increase. Republicans answered that hamburger was actually 52 cents, and "the only meat selling for 25 cents a pound was horse meat, and a good many Americans were eating it."

People in the United States don't get as excited about the midterm election, of course, as about the World Series. It's only the presidential election which arouses maximum emotion. It's an odd fact, though, that political loyalties outweigh every other influence in shaping the opinions of very many people on every subject of public concern.

THE TWO-PARTY SYSTEM which we have in the U.S. and Canada seems to me the best arrangement for effective functioning of democracy, and these two parties should stay fairly near even in strength to make the system work. But, unfortunately for me, I have no party loyalty.

Dozens of readers accused me of being a Republican when I said a few kind words about Sherman Adams, and other dozens called me a Democrat for criticizing U.S. policy regarding China, which Mr. Dulles has now sharply reversed.

Both groups of letter-writers say the same thing, though, when their political feelings are offended by something in this paper. It is, "Keep the church out of politics." They believe that the Christia faith has no right to mix into question like inflation, foreign policy, labor laws

I agree that the churches should no support specific candidates or parties i elections. (That may be worth remem bering in case a Roman Catholic is eve a nominee for the U.S. presidency. Candidates for political office are unde pressure to make many compromises. I the rough business of politics there aren' any black-or-white choices as to whic man is God's will for the voters.

But, as life becomes more complex i a crowded world, more of the things o importance to our deepest inner life be come matters of political decision. Th H-bomb is a biblical question far mor than it is a matter of party politics.

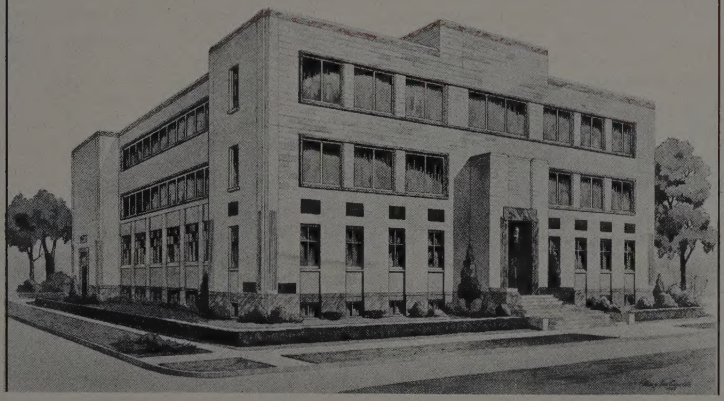
ABOUT ALL MATTERS of this earthl life we have to try to learn to think a Christians rather than as merely part members. That's hard to do, because nev problems keep emerging, and there's n clear-cut Christian solution ready-mad to apply to them. Honest and intelligen Christians may differ sharply in thei judgments about such things.

There has to be conversation amon us as to what the Christian answer is Your church paper must contribute t this conversation. You and your pasto and the fellow-members of your churc must contribute too. What is God's wil for us in each new situation? God doe guide us toward the answers as we tal together thoughtfully in his presence.

If you really want the church to b silent on political questions, Russia woul be a good place for you. Communist don't let Christians say anything abou how earthly affairs should be arranged That's because the Reds don't recogniz God as the supreme Ruler of the world

—ELSON RUFF

Our Record in 1957



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